The Churchman.

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JOHN HECKER, PROPRIETOR. NEW-YORK, NOVEMBER 4, 1854. { At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.........................at 9 A. M. and 3 P. M.
St. Luke's Church.................. 8½ " 5 "
Church of the Nativity............... 9 A. M.
Church of the Annunciation........... 9 "
[Sunday services, 10½ A. M. and 3½ P. M.
Church of the Holy Communion...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Church of the Transfiguration......¼ to 9 A. M. and 6 P. M.
Church of the Holy Apostles............ 9 "
Church of the Holy Innocents.......... 9 "
On Saints' days and other Festivals, 2d service 11 "
St. Luke's Church, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights....... 9 A. M.
St. Mary's Church, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR NOVEMBER.

NOVEMBER.

5. Twenty-first Sunday after Trinity.
12. Twenty-second Sunday after Trinity.
19. Twenty-third Sunday after Trinity.
26. Twenty-fourth Sunday after Trinity: Sunday next before Advent. [The Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.]
30. St. Andrew the Apostle.

Thanksgiving Days appointed by the Civil Authority.

[The proper Service for the Day is printed immediately before the Family Prayer.]

November 23. Maryland, Wisconsin.
do 30. Maine, New Hampshire, Massachusetts, Kentucky, Pennsylvania.

DECEMBER.

3. Advent Sunday.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. The Nativity of our Lord, or The Birthday of Christ, commonly called Christmas Day. [Proper Psalms instead of the Psalms for the day of the month.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Quincents.
31. The Sunday after Christmas Day.

THE CHURCH AT HOME.

New Jersey.—On Saturday, 21st of October, the Bishop consecrated St. Peter's church, Spotswood, and instituted the Rev. Joseph F. Philips into the rectorship. The request to consecrate was read by the rector-elect; the sentence of consecration by the Rev. Mr. Frost, and Morning Prayer by the Rev. Robert B. Croes (of the Diocese of New York,) and the Rev. Mr. Johnston. The Bishop confirmed *eight* persons, and preached the sermon. The Holy Communion was administered by the newly instituted rector. On Sunday, 22d, (nineteenth after Trinity,) in Christ church, Elizabethtown, the Rev. Dr. Robertson (of the Diocese of New York) read Morning Prayer; the rector, the Rev. Mr. Hoffman, catechised the children, and the Bishop examined them, preached, confirmed *twelve* persons, and administered the Holy Communion. In the afternoon, in Grace church, Elizabethport, the minister, the Rev. J. D. L. M. Moore read Prayers and catechised the children, and the Bishop examined them, preached, and confirmed *two* persons. In the evening, in St. John's church, Elizabethtown, the Rev. J. D. L. M. Moore read Prayers; the rector, the Rev. Mr. Moore, catechised the children, and the Bishop examined them, preached, and confirmed *four* persons. The Rev. Dr. Robertson and the Rev. Mr. Stewart were present. On Monday, 23d, in the afternoon, in Trinity church, Woodbridge, the Rev. Mr. Hoffman read Prayers, and the Bishop preached. The Rev. Messrs. Chapman, (the missionary,) Stubbs, and Taylor (of the Diocese of New York) were present. In the evening, in Christ church, New Brunswick, the Rev. Mr. Croes read Prayers; the rector, the Rev. Mr. Stubbs, catechised the children, and the Bishop examined them, preached, and confirmed *eight* persons. The Rev. Mr. Freeman was present. On Thursday, 24th in St. James' church, Piscatawa, the Rev. Messrs. Stubbs and Croes read Morning Prayer; the minister, the Rev. Isaac Smith, catechised the children, and the Bishop examined them, preached, confirmed *two* persons, and administered the Holy Communion, assisted by the Rev. Mr. Croes. In the evening, in the temporary chapel of St. Stephen's church, Milville, in Milburn, the Rev. Messrs. Cooke (of the Diocese of New York) and Stewart read Prayers, and the Bishop preached and confirmed *four* persons; the minister, the Rev. Mr. Hoffman, reading the Preface. The Rev. Messrs. Rowland, Johnston, and Babbitt were present. On Wednesday, 25th, in Grace church, Plainfield, (not yet finished,) the Rev. Messrs. Rowland and Hoffman read Morning Prayer, and the Bishop preached, confirmed *ten* persons, and administered the Holy Communion, assisted by the minister, the Rev. Mr. Coe. In the afternoon, in St. John's church, Somerville, the Rev. Mr. Hoffman read Prayers, and the Bishop preached and confirmed *three* persons; the Rev. Mr. Rowland reading the Preface. On Thursday, 26th, in St. Barnabas church, Roseville, (not yet consecrated,) the Rev. Messrs. Cooke (of the Diocese of New York) and Lowell read Morning Prayers—the Rev. Messrs. Williams and Stocking reading the Lessons, and the Bishop preached, confirmed nine (making, with one, in private, *ten*) persons,—the Rev. Mr. Leach (of the Diocese of Missouri) reading the Preface, and administered the Ho.y Communion—the Rev. Mr. Stewart reading the Epistle. In the afternoon, in St. Matthew's (German) church, Newark, the Rev. Messrs. Cooke and Lowell read Evening Prayers, in German. The Rev. Messrs. Stewart and Joshua Smith were present. In the evening, in a meeting-house on the plank road, the Rev. Messrs. Lowell and Joshua Smith read Prayers, and the Bishop preached and confirmed five from Christ church, and one from St. Philip's' making *six* persons. The Rev. Messrs. Stewart and Leach were present. On Friday, 27th, in the House of Prayer, the Rev. Messrs. Stewart, Stocking, and Gries read Morning Prayer; the Rev. Mr. Windsor, (of the Diocese of New York,) officiating in the absence of the rector, catechised the children, and the Bishop examined them, confirmed *seven* persons (of whom two were from Grace church, and one from Christ church, Bellville,) and administered the Holy Communion. The Rev. Messrs. Henderson, Adams, and Cushing (of the Diocese of New York) were present.

On Saturday, the 28th ultimo, being the festival of St. Simon and St. Jude, the Bishop visited the Church of the Holy Trinity, Hudson, of which Rev. W. R. Gries is Rector. Morning prayer was said by Rev. Mr. Bruce, of Hoboken; immediately after which the rector presented the children of the parish to be examined in the Church Catechism by the Bishop. The children answered his questions with promptness, and manifested the deepest interest in his admirable instructions. The Bishop then announced, as his text, the interrogation of the jailor at Philippi: "What shall I do to be saved?" He answered this question by a clear and beautiful unfolding of the Church's plan of salvation. It would be difficult for any one not a Christian poet to give an outline of the sermon, without doing injustice to its gifted and highly favored author, All seemed deeply impressed with the solemn appeal of the Bishop, and if any good may be hoped to arise from human effort, we feel every confidence that it was, on this occasion, by the blessing of God, accomplished.—After the sermon, the rector of the parish presented *fourteen* candidates to the Bishop for the sacred and apostolic rite of Confirmation. The offertory was then read, and the alms received, amounting to $22.19, appropriated to the benefit of the afflicted and bereaved family of the late Rev. John H. Hanson. The Holy Communion was then administered to a number seldom if ever, excelled within the parish of the Holy Trinity. Among the clergy present, was the Rev. Mr. Bowden, of Jersey City, and among the laity, some of those spirits whose devotion to their Chief Pastor has never been known to fail. We congratulate the rector of this parish on the manifest blessings with which the great Head of the Church has rewarded his labors. Immediately after the morning service, the Bishop, accompanied by the Rev. Mr. Gries and Mr. Morton, started to visit the parish which has recently been organised by the Rev. Ralph Hoyt at Fort Lee.

In the afternoon, in the chapel at Fort Lee, the Rev. Mr. Dillon (of the Diocese of New York) read Prayers, and the Bishop preached and confirmed *eighteen* persons; the minister, the Rev. Ralph Hoyt (of the Diocese of New York) reading the Preface. The Rev. Mr. Gries was present. On Sunday, 29th, (twentieth after Trinity,) in St. Paul's church, Paterson, the rector-elect, the Rev. Mr. Flagg, read Morning Prayer and catechised the children, and the Bishop examined them, preached, and administered the Holy Communion. In the evening, the Rev. Mr. Flagg read Prayers, and the Bishop preached and confirmed *twenty-five* persons

Illinois.—The Diocesan Convention assembled in Trinity church, Chicago, on Wednesday, the 27th ult., (October.) Morning prayer was read by Rev. Dr. Mc-Mather, Rev. Mr. Clark, and Rev. Mr. Cracraft. The sermon was preached by Bishop Whitehouse, from Rev. 11th chapter and 1st verse Two candidates were presented for ordination to the Diaconate, Messrs. F. W. Thomas and Robert Ryall. The committee on the admission of new parishes through the Chairman, Dr. McMasters, reported the papers of new churches at Brimfield, Tiskilwa, and Vandalia. The committee on lay certificates reported the papers of five additional parishes and their lay delegates. On Thursday, the Bishop delivered his annual address, which was of considerable length and great power. He gave an account of his visitations during the past year, in which time he had confirmed one hundred and eighty-four persons, consecrated five churches, and ordained four ministers. He alluded with touching eloquence to the death of his aged father during the last year, and also that of Bishop Wainwright. He spoke of his Cathedral plans, and gave an account of the present condition of the scheme and his future hopes. He spoke also most feelingly of the inadequate support of the clergy, and called upon the laity to do something to mitigate this great evil. The address was listened to with profound attention, and elicited universal admiration.—Rev. Mr. Clarkson offered the following resolutions, which were unanimously adopted:—

Whereas, Since the meeting of the last Convention, it has pleased Almighty God, in his wise providence, to turn the habitation of our honored diocesan into a house of mourning, and "to visit him with distress and to bring trouble upon him:" therefore,

Resolved, That this Convention desire to express and record their sincere sympathy with the Bishop in his deep grief, and as his spiritual children they mourn with him the loss of an earthly parent so dear; so do they also rejoice with him in the touching and blessed memories of the departed.

Rev. Dr. Smallwood, Rev. Mr. Clarkson, John H. Kinzie, and J. L. Reynolds, were unanimously elected as the Standing Committee for the ensuing year.

Rev. R. H. Clarkson offered the following preamble and resolutions:—

Whereas, It is the anxious desire of the Churchmen of Illinois to have their Bishop resident among them, and of a right a Bishop's residence should be within the bounds of his diocese: therefore,

Resolved, That this Convention do with dutiful respect and affectionate earnestness request the Bishop to come and reside among us at his earliest convenience.

Resolved, That the Bishop's salary be fixed at $2,000, to be collected from the different parishes.

Awarm and somewhat exciting discussion took place. Rev. Messrs. Clarkson, Noble, Clark of Iowa, and Rev. Dr. McMasters advocating the resolutions, and Rev. Messrs. Waterbury and Warner opposing. The Bishop delivered an address of great power on the subject, intimating that it would lead, if pressed, to his resignation.

Louisiana.—A new parish is being organized in Nachitoches, under the pastoral charge of the Rev. T. S. Bacon. It is a post of peculiar interest, being the site of a Romish episcopate, and the focus of Romish efforts in the important section of country in which it is situated.

Alabama.—The Rev. J. Jackson Scott, D.D., who was formerly connected with this diocese, has lately returned, and settled in Mobile, where he intends devoting himself entirely to the colored population; an object, we understand, which the Bishop and clergy of that city have long had much at heart, but have hitherto been unable to carry into execution.—A handsome new church is being built in Montgomery, intended to accommodate upwards of 500 worshippers. It is said to be the purest specimen of early painted Gothic yet in the diocese.

Western New York.—The Bishop has continued his confirmations, in different parts of the diocese. On Friday, Oct. 20th, in the morning, at St. Paul's, Brownville, the Bishop preached and confirmed *two* persons. In the afternoon of the same day, in All Saints' church, Dexter, the Bishop preached and confirmed *two* persons, the Confirmation preface being read by Rev. Mr. Fiske. On Saturday, the 21st, in the Free Will Baptist House of Worship, at Three Mile Bay, the Bishop preached and confirmed *two* persons. At St. John's church, Cape Vincent, on Sunday morning, the Bishop confirmed *six* persons, preached, and administered the Holy Communion, assisted by the Rector. A very large congregation attended on this occasion. In the afternoon, the Rector read Prayers, and the Bishop preached. The Rev. Mr. Bonsfield, of Canada West, was present in the afternoon.

The Journal of the Seventeenth Annual Convention of the Diocese of Western New York is now printed, and will soon be ready for distribution. We give below the table of Statistics from the parochial reports, which, as far as it goes, is accurate. About forty parishes have made no returns whatever; and as many of those which have reported have given but partial statistics, a full and accurate view of the strength of the Diocese cannot yet be obtained:

STATISTICS FROM THE PAROCHIAL REPORTS.

Congregation—	
Families, from 94 reports	5,898
Adults, from 62 reports	8,270
Children, from 61 reports	4,913
Not specified, from 15 reports	5,935
Total, from 77 reports	19,118
Baptisms—	
Adults, from 71 reports	214
Infants, from 100 reports	4,266
Not specified, from 2 reports	3
Total, from 106 reports	1,483
Confirmed—	
From 57 reports	605
Communicants—	
Admitted, from 71 reports	550
Received, from 71 reports	464
Not specified, from 4 reports	56
Total added, from 85 reports	1,070
Died, from 63 reports	170
Present number, from 103 reports	7,361
Marriages—	
From 84 reports	571
Burials—	
From 99 reports	840
Sunday Schools—	
Number of Schools, from 73 reports	76
Teachers, male, from 65 reports	179
" Female, from 70 reports	496
" Not specified, from 3 reports	59
" Total, from 78 reports	733
Pupils, male, from 60 reports	1,225
" Female, from 60 reports	1,966
" Not specified, from 13 reports	1,698
" Total, from 73 reports	4,889

Mississippi.—The Bishop of the Diocese has addressed the following communication to the *Church Herald* recalling his appointments:—

Messrs. Editors: Since the appearance of your last number, containing my Fall Appointments, I have determined to delay the commencement of my visitation. The unexpected continuance of the yellow fever in Jackson—within a mile of my dwelling—makes it scarcely questionable, whether I should at such a time leave my family exposed to its terrors, and place myself at a distance from them. Nor is there less cause to doubt that, coming from an infected region, I would be an unwelcome visitor along my road. In these circumstances I believe it to be my duty to recall my appointments. In your next number I hope to renew them.

Very truly your Pastor under Christ,
W. M. Green.

Iowa.—The Davenport *Banner* thus notices a seasonable gift to the church in that rising city:—

Trinity parish of this city was presented last week with one of Erben's best church organs, from the city of New York, originally—the generous and noble gift of Gen. George B. Sargent—costing $600, exclusive of freight, expense of setting up, &c., &c. It proves to be an instrument of great sweetness of tone and considerable power and compass, of eight stops, and adapts itself admirably to the loft erected for it and the church building, beside being an ornament, as a piece of furniture, to the church. Those who are conversant in such matters speak highly in its praise.

Maryland.—The vestry of the Church of the Ascension, Baltimore, has called the Rev. Dr. Norwood, formerly of Virginia, but now rector of Christ Church, Georgetown, to be the successor of the Rev. Dr. Brooke. Dr. Norwood, it is understood, will be well received by the congregation, and there is every inducement for him to accept the rectorship of the church. The Rev. Dr. Balch has commenced his labors as the rector of Christ Church. His prospect of success, it is stated, is highly favorlabe.

Massachusetts.—The Standing Committee of the Diocese, at a meeting on the 23d ult., signed the Canonical Testimonial on behalf of the Rev. Thomas March Clark, D.D., Bishop-elect of Rhode Island. The application of Francis W. Hilliard, to become a Candidate for Holy Orders, was at the same time received.

THE CHURCH ABROAD.

Canada.—The Church, it is now evident, is on the eve of being despoiled of her "Clergy Reserves." The Bill for that object is now on its way through the Provincial Legislature. It is entitled, "An Act to make better provision for the appropriation of Monies arising from the Lands heretofore known as the Clergy Reserves, by rendering them available for Municipal purposes." These "municipal purposes" are, of course, secular purposes. It is provided that the annual stipends or allowances given to the clergy, "in either section of the Province, and chargeable under the Act of the said Parliament on the Clergy Reserves in such section, (and to which the faith of the Crown is pledged) shall, during the natural lives or incumbencies of the parties now receiving the same, be the first charge on the Municipalities Fund for that section of the Province, and shall be paid out of the same in preference to all other charges or expenses whatever." That is to say, the clergy now enjoying their fair share of the fund are not to be deprived of it during three lives. But afterwards, as they drop off, the Reserves are to be taken possession of by the several Municipalities, for whatever secular purpose they may think proper. "And even," says a clause of the Bill. "lands which may have been, under the authority of the Acts hereinbefore cited or any of them, accepted in exchange for lands originally forming part of the Clergy Reserves in any part of this Province, shall be deemed to be Clergy Reserves for all the purposes of this Act." Lord Elgin expects to be able to give the Royal assent to the Act before he leaves Canada.

A Synod of the Church was held at Toronto last week. There was a large attendance both of clergymen and laity. The Lord Bishop presided. After devotional exercise, his lordship read a long address referring to the points which were to come up for the consideration of the Synod. The question was put by Dr. Bovell to his Lordship, whether the reporters should be allowed to take notes of the proceedings, or whether or not the business should be conducted with closed doors. His Lordship said they had nothing to keep secret, and if it was the pleasure of this meeting, he could see no reason why reporters should be excluded. Several of the gentlemen present signified assent with his Lordship's remarks, and a chair was plcaed for the reporter. The first resolution passed was to the effect that a committee be appointed to consider what alteration it is desirable to make to the Church Temporalities Act now before Parliament. Another resolution was passed to appoint a committee to consider the permanent sustentation of the clergy. Another resolution was, after considerable discussion, adopted, appointing a committee to take into consideration the subject of the Clergy Reserves, and the subject of Separate Schools, as suggested in his Lordship's address.—Mr. Ermatinger said, it would be proper to determine what was the object aimed at by the committee before they were appointed. Their leading men had now given up any pretence at opposing the secularization of the Reserves. (No, no, no,)—men who have contended for this question up to the present time now see the necessity of yielding. Our opposition will, then, be an opposition to the present government. [Several voices—So it should be.] Then he apprehended that every individual would be at liberty to express his views upon the question.—The Rev. Mr. Gibson said, that when the report of this committee should come up, gentlemen will have an opportunity of speaking to it.—Mr. Hughes said, that if the object of the committee was to deliberate upon that clause of the bill which referred to commutation, it was highly desirable; but if it was for the purpose of opposing the proposed mode of disposition, it would be utterly useless. It would be useless to attempt to oppose the bill *in toto*, because those leading men who have always opposed secularization, are now determined to secularize.—The Rev. Mr. Cooper said, his idea was that a committee should be appointed to consider what ought to be done in the present crisis of the Church property.—The motion was agreed to unanimously, and his Lordship named rural dean Palmer, the Rev. Mr. Cooper, Mr. G. W. Allan, and Mr. Hughes, as a committee. At Mr. Allan's suggestion, his Lordship added the name of the Hon. P. B. DeBlaquire.

Nova Scotia.—The primary visitation of the Bishop commenced in Halifax on the 11th ult. On that day fifty-nine clergymen met the Bishop in St. Paul's church at 11 o'clock, where Divine Service was performed, and the Holy Communion was administered by the Bishop, assisted by Archdeacon Willis. The sermon (and a good one it was) was preached by Rev. T. H. White, of Shelburne, from Eph. 11 ch. 19, 20, 21, 22 v., which wasa very appropriate subject, and appeared to be received with great satisfaction by all. The *Church Times* says, "On no former occasion had so many clergymen been gathered together. A goodly sight it was, to look upon them all. Some with their grey heads, and countenances bearing the marks of many a hard day's work, and bronzed by the storms of some 30 or 40 years." In the evening, Service was read by the Rev. W. Bullock, and the Bishop delivered his primary charge to the clergy and laity. It was listened to with marked attention throughout. The greater part of Thursday was occupied by a meeting of the clergy and laity at the National School. The Bishop delivered a full and explanatory address at the commencement, and was followed by the Chief Justice, Capt. Ousley, Col. Gladwin, Mr. Rowley, the Hon. W. Rudolf, Messrs. Hockin, and others. The subject was discussed in all its bearings by the clergy and laity, and much information and lght elicited upon it. The Bishop submitted the following proposition:—

"It is expedient to hold periodical assemblies of the lergy and laity in this diocese."

The Chief Justice, as one of the Delegates for St Paul's, then proposed an amendment, seconded by N. Clarke, Esq.:—

"That it is not judicious at present to establish synods or periodicol assemblies of a deliberative body in the Church in this diocese."

A vote was taken on the proposition and amendment which resulted as follows:—For the proposition, *i. e*, in favor of the periodical assemblies, clergy 37, laity 28; Against it, clergy 9, laity 10.—For amendment, clergy. 10, laity 10; Against it, clergy 35, laity 28.

England.—The Bishop of London was to hold a general visitation of his diocese, at St. Paul's Cathedral, on Tuesday, Nov. 2; Saturday, Nov. 4; Monday, Nov. 6; and Tuesday, Nov. 7. The Bishop of Oxford had also intimated to his clergy that he would hold the triennial visitation of his diocese this year.

Three new churches are to be erected in Paddington, a suburb of London, towards which the Bishop of London has subscribed £1,000; Queen has given £500, and Viscount Sydney, £100, towards the new church in Coventry street, London.

At the last monthly meeting of the Society for Promoting Christian Knowledge, the Standing Committee's report relative tothe endowment of the Bishopric of Perth, Western Australia, was brought forward, when it having been proposed that the sum of £2000 be voted towards the object, the grant was made accordingly

The Chancellorship of the diocese of Durham, rendered vacant by the death of the Worshipful and Rev. James Baker, M.A., has been conferred upon Sebright Green, Esq. The appointment is in the gift of the Bishop of Durham.

Increasing interest is being manifested in the subject of the Colonial Bishoprics. It appears that as soon as the Bishopric of the Mauritius is duly formed, and the Rev. Mr. Ryan, the Bishop designate, consecrated thereto, arrangements will be set on foot for the division of the diocese of Toronto, out of which two new Sees will be formed, the seat of one of which will be at Kingston for the seven western districts. The fund locally raised for this purpose already amounts to upwards of £8000, and it is expected that the two Sees will require for their endowment a capital sum of £10,000, in addition to what may be derived from local resources, or specially contributed by persons interested in the particular diocese. It is also intended to extend the episcopacy in India by a subdivision of the present enormous diocese of Calcutta.

The *Cambridge Chronicle* states that the Bishopric of Sydney, which was vacant upwards of eighteen months, was offered in succession to three Irish clergymen: first to Mr. Hamilton Verschoyle of Dublin, who declined it; then to Mr. C. M. Fleury, chaplain to the Molineux Asylum, Dublin, who also refused it; and then to Mr. Frederick Barker, who accepted the appointment. Mr. Barker's consecration is expected to take place next week, and he will shortly afterwards proceed to Australia.

The Bishop of Victoria having publicly stated that he was not aware of a single clergyman or graduate having offered his services for the China Mission, two clergymen, one a graduate of Cambridge, the other of Dublin, are about to proceed to China immediately, in connexion with the Church Missionary Society.

The prosecution of Archdeacon Denison is exciting increased interest. The *Times* publishes four more letters on the subject, including three form the Primate, one acknowledging the receipt of the Archdeacon's second protest which his grace has forwarded "to the Proctor engaged by the promoter of the suit, who is more immediately concerned than myself in the information which it contains." The others to the proposed commission, which is constituted as follows:

"'The Right Rev. Bishop Carr, Bath.
"'The Rev. Charles Langdon, Queen Camel Vicarage, Ilchester.
"'The Rev. Charles Pole, Rural Dean, Yeovilton Rectory, Ilchester.
"'The Rev. R. C. Phelips, Cucklington Rectory, Wincanton.
"'The Rev. H. Parr, Shipton-on-Stour.'"

The Archdeacon acknowledging the receipt of the names replies:

"Having formally and publicly protested against the proposed commission, and against all acts had or done by virtue of it, as null and illegal, I leave to others to judge of its composition as now communicated to me by your grace."

Certainly considering that Bishop Carr has been the antagonist in the controversy which has led to this proceeding, his was the very last name that ought to have appeared on the commission.

THE WORLD ABROAD.

Great Britain.—Her Majesty and the Court have returned from the Highlands of Scotland to Windsor Castle. On her way, the Queen visited the ancient borough and part of Hull, and was enthusiastically received—the Mayor and Town Council paying her the utmost attention. After enjoying their hospitalities and driving through the principal parts of the town, she embarked on board the Royal yacht for Great Grimsby, to be present at the opening of the new docks, of which Prince Albert laid the first stone three years since. The enthusiasm of all classes was unbounded. Her Majesty then proceeded by railway to London.

An act for repealing the Usury Laws was passed in the late session of Parliament, which is now in operation. It is now lawful in Great Britain to loan money at *any rate of interest, and on any description of property, either real estate or otherwise.*

A National Subscription has been commenced, called the Patriotic Fund, for the relief of the widows and orphans, soldiers, sailors, and marines killed or dying in active service in the present war, and a Royal Commission has been issued in pursuance of a recent announcement from the War Department, for regulating the collection and control of the subscription list for this great material object wichh is headed by her Majesty, with the munificent donation of £1000. His Royal Highness Prince Albert has contributed £500; and a like sum has been promised by the Duke of Wellington.

The Earl of Abingdon is dead. His lordship was in the 71st year of his age. His son, Lord Norreys, succeeds to the title and estates—vacating his seat in the House Commons as member for the borough of Abingdon.

We have also intelligence of the death of Samuel Philips, the author of "Caleb Stukeley" and other novels.

The cholera was rapidly subsiding in London; but it was spreading fearfully in Dublin.

Sir Edward Belcher was under trial by court-martial, at Sheerness, for his management of the polar expedition. The inquiry was *pro forma* merely.

France.—The recent false report of the fall of Sebastopol is traced to the Paris Bourse. The Emperor has ordered an investigation, and says that he will punish with severity whoever shall be proved to have been guilty. The correspondent of the Journal of Smyrna is implicated.

The British Ambassador has notified the French Government, officially, of the condolence of the British Government on the death of Marshal St. Arnaud.

The Moniteur publishes letters from the late Marshal St. Arnaud, showing that that brave old man was aware of his approaching death, and ready to meet it. His remains arrived at Marseille on the 10th, where they were received with all honors, and an Imperial decree has been issued, that they shall be buried in the Invalides with public ceremonies.

The *Bulletin des Lois* contains a decree reinstating M. Jerome Bonaparte as a French citizen. M. Jerome Bonaparte, who is the issue of the first marriage of Prince Jerome, is the father of the young officer who has just joined the army of the East.

It was stated that ten thousand additional troops were instantly forwarded from the camp near Marseilles to the Crimea.

Spain.—Accounts from Madrid state that the foreign refugees had received orders to leave the capital within eight days. Those only who can give good reasons for their residence, or can offer security for their good conduct, will be allowed to remain.

Denmark.—We learn from Copenhagen that the House of Representatives had voted by a majority of 80 to 6, the appointment of a committee to draw up articles of impeachment against the ministry for the promulgation of the July ordinance.

Russia.—At a recent great fire in Memel the whole place would have been burned down had it not been for the exertions of American and English sailors then in port. Martial law is proclaimed in the governments of Charkow, Pultawa, and Kiew.

Imperfect in original

LITERATURE.

Sermons on the Christian Life, by the Rt. Rev. GEORGE BURGESS, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Maine. Philadelphia: Herman Hooker.

THE publisher of this work, himself a divine of high standing in our Church, states, in a preliminary note to this volume, his design to revive the now somewhat neglected habit of practical and devotional reading of sermons. At least, he proposes to test the popular taste among Churchmen for such works, by offering them books made up from the discourses of the solid preachers of the day. With this design, "in the hope that the taste of thoughtful persons may not be yet at settled variance with what was formerly esteemed as favorable to the growth of individual and domestic piety," application was made to Bishop BURGESS for "a selection of simple practical sermons, from the ordinary course of his parochial instructions." The plan was every way a good one, and, we trust, will be prosecuted with the success which it has met with in the present instance.

Bishop BURGESS has contributed nineteen discourses, all of them of a practical turn, in the blending of religious doctrine and principle with personal character. The style is at once persuasive and argumentative, reaching its ends by deductions from authority, experience, and private consciousness. The discourse entitled, "*No man liveth to himself*—" the grand, broad principle applied by St. PAUL," has a natural, easy method of pressing its convictions. We remember a remark of an old Quaker which is recalled to us in this connection. He was reluctant to answer some demand upon his time or sympathy, which may very likely have been urged in an impertinent spirit, when he was roughly confronted by the person who was addressing him with the words, "You won't give, you won't act; you are one of those persons in the world who live only for themselves." "That," replied the old man, meekly, and with a deep tone, which set us thinking on the wide relations of the matter—"*that* is impossible." It was true enough. We are all related beings for good or evil; and as it is an undoubted truth in the forces of the physical world, that the uplifting of a single arm must exercise an appreciable influence, to be demonstrated by figures, if the calculation is carried out far enough, on the system of the universe, so every moral act has its effect in the working of the great machine of society. The miser, of all persons the most isolated, is not the least influential. His selfish aims are subservient to higher purposes of benevolence, and he accumulates often directly for good ends. There is a choice, however, of occupations tending to this good. It matters a great deal to the individual whether his virtues are by himself, or in spite of himself. In this spirit Bishop BURGESS, in his discourse, urges, "in the choice of occupations, there should be something more than merely to avoid guilt; guilt which it is so much easier to avoid at first, than afterwards to break off and relinquish. Almost all kinds of business are directly useful to society, and the mode of their usefulness appears at the first glance. All agriculture, all commerce, all mechanical and manufacturing employments, are simply useful in supplying the necessities and administering to the comfort of mankind. The farm furnishes the food of all. The ships transport the produce of the earth, and of human toil. It is moulded and formed for its various uses in a thousand manufactories. It is collected and sold in the shop of the tradesman, and the warehouse of the merchant. Millions are busy everywhere in preparing for other millions food, clothing, shelter, warmth, light, conveniences of every kind, and all which adorns the dwellings of men. Every one of these millions, husbandman, mariner, merchant, mechanic, laborer, whatever be his particular calling, is passing his days in occupations which pour something into the general stock and treasury of comforts. One class of persons transport the traveler on his way; another class provide him, wherever he arrives, a temporary home. They do for a payment what, if it could not be so done, or could not be paid for, would be the utmost exercise of kindness and hospitality; and is not the less for the good of the traveler, because he is able and expects to render a remuneration. Advance farther; and what clearer benefit can be conferred than that education, which is the business of the schoolmaster? Or, what is more necessary than that defence for which the magistrate and the soldier bear the sword? Or, what is more important to the safety of each individual than the offices of the judge, the advocate, and all the administrators of the laws? Or, who comes with an earthly blessing so precious as that which is brought by him who can become, under God, the restorer of health? I will not speak of those whose happy duty it is to preach the unsearchable riches of Christ, and to offer that pearl of great price which would be cheaply purchased with the loss of all wealth beside. A person can hardly select and pursue any calling amongst the multitude of ordinary callings, without being useful. Happy for all of us that such are the vast majority of stations and occupations in all Christian countries.—With all these before him, how wretched must be the choice of him who opens a play-house, or a gambling-house, or a drinking-house; or who cheats the public by introducing some false article into traffic and use; or who writes, publishes, or sells such books and sheets as corrupt the mind and heart! But let us go much farther. The mass of occupations are directly useful, as well as not injurious; and although there are some which, without having much real utility of their own, are so wrought into the general system that they cannot well be separated, yet a good man would prefer to feel that what he is daily forming or obtaining with his hand is something which really assists the general welfare and happiness. Such a man, I think, would prefer to sell or to prepare food, clothing, or medicine, rather than implements of destruction, even though these may sometimes be lawfully employed, under a stern necessity. To dig gold is useful; for gold is needed for coinage and for ornament. But he who digs iron or coal, or who digs in a field of vegetables, or on a railroad embankment, may feel himself to be more directly useful, and may more respect his calling. However this may be, let those who can choose their occupation, choose one in which they can hope to do some obvious good; and they will always be the happier, even though they should be the less wealthy."

He also breaks down in this unforced argument a distinction made often enough in practice, if not in theory—probably the greatest barrier in the world to its true Christian prosperity—the separation between the affairs of life and the Church.

They are often represented as directly opposite, and as almost irreconcilable. It then appears as if one must be laid by before the other is begun. This is a great and mischievous delusion, for it makes the Christian worldly as well as timid, and it makes the worldly man worldlier. The former fears to use the world as not abusing it, and is tempted to do like those who doubt and yet eat, and so sin against their conscience; the latter abuses the world, deliberately and boldly. Both feel the necessity of living and laboring in the world; and both are aware that men cannot be thorough in their business without throwing into it something of their hearts. It is so; and neither need the Christian withdraw from all interest in the business of the world, nor can the worldly man be excused for casting himself headlong into that business with the intention to forget God and live to himself. But no man liveth to himself, and no man ought to wish it; and he who desires to serve God and do good, may be assured that he fulfils his desire when in the fear of God he does well the duty of his station and calling. Could this unnatural distinction between business and practical religion be removed, so that the former should be seen to be comprehended within the latter, it might be hoped that some who now hold themselves aloof from religion and its interests, might learn the better way. You are not to forsake your work, your trade, your office or profession, nor to follow it with indifference. Let it concern you as before, but not selfishly; nor as the mere means of making you richer; nor as a burden which must be endured for the sake of a living. It is your work and duty; your part in the great social system, of which God, and not man, has originally laid the foundations, and distributed the several portions. Do it as well as you can, and as successfully as you may be permitted; and give it so much of your thoughts and heart as, in your conscientious judgment, it demands and deserves, in comparison with other duties. But there is a great first duty with which no necessary business can ever interfere. It is to believe in Christ; to seek peace with God through the one Mediator and Redeemer; and to give up your souls and your lives to his service. Do this, and then, with the strength which you shall from your faith, go to your business and to all the duties of your daily occupations. They will then be easy, pleasant, and noble in your sight; and you will find in them aids to your own salvation, and means of constant glory to God and good to your generation.

In this spirit, and supporting the same lesson, is the discourse on *Freedom from Carefulness*, which thus touches a point in the affairs of life on which men—for the sake both of their physical and spiritual interests—need to pause and reflect, the choice, namely, of the mode of pursuing business.

There are many paths in life; a wise and pious man need not hoose exactly that one which leaves least leisure and freedom. In every field of occupation there is a choice between the less and the more perilous ways; between those which promise safety and quietness, and those which tempt to great hazards by the allurements of splendid success. It is probable that almost any business may be carried on without the necessity of comfortless, wearying, and mischievous care; but then it must be followed with system, with caution, and with forbearance. It is not for me to judge of the limits of necessity in matters quite foreign to the sphere of the Christian pastor. But I can see what is prejudicial to the influence of religion, in one manner of conducting business rather in another; and it is plain that the more simple, the less entangled, the more regular, the less precarious the transactions of any person are, the easier is it for him to be thoughtful, to be useful, to be generous, and to be devout. * * *
To every Christian who is engaged in business, a just care for his own heart will say, let your transactions, as far as is possible, be simple, direct, and regular. Do not attempt all things. Fasten not upon yourself a needless load, which very probably will result in no temporal advantage, and which will certainly multiply beyond measure the anxieties which, as a Christian, you wish and ought to avoid.

The sermons on "Chistian Poverty," "Contentment," "Duty to Friends," "The Good Man," are in a similar vein.

It gives us pleasure to second this publishing effort of Mr. HOOKER. He might, without much difficulty, we should think, prepare an excellent contemporary Christian library for Churchmen. The writing talent of the pulpit has increased in a great degree within the present generation. Some of the best-constructed compositions of the day are to be found in sermons, and to be listened to from the pulpit. Many of them of a fine, subtle argument, or pure tone of sentiment, require a retired perusal for their due appreciation. There are appeals to gratitude in behalf of worthy pastors which might be answered in this way, and some debts due to the memory of the dead, whose works are quite too deserving to pass into that incomprehensible unknown limbo where vast multitude of sermons go. We might readily name many whose discourses should be thus collected. It would gratify many persons to see a selection of the sermons of the late Mr. PARKS, of Trinity; of the late Dr. MILNOR, and of the late Bishop WAINWRIGHT. Each of these had a style of his own, and their compositions would well stand the test of print. Of the living it might be invidious to speak. The good judgment of the publisher will lead him in the right direction; and he will not have to travel out of his own city for material.

Mr. HOOKER's preface seems to hint at some feeling of delicacy in the matter. We can hardly understand this at the present time of day, when the press has taken to so considerable an extent the province of old occupied almost exclusively by oratory. It is a common saying of the times, that the press is the pulpit. This is true enough, at least, to put every good man, whose duty it is to instruct the public, under the necessity of using its power. Our own Church has, perhaps, neglected this, and fallen behind some other denominations in its literary usefulness. A preacher should not, indeed, sacrifice the benefits to himself and others of his comparative retirement; but he should not shun a legitimate public influence in an acceptable way. Because some men seek more notoriety through publication, he should not withhold his hand from a means of usefulness. The example of some of the most eminent brethren in England should be followed in this particular. The members of our Church have the literary training; they have every facility in books, libraries, colleges, seminaries, and they have an intelligent audience ready to receive their labors.

Life in the Clearings versus the Bush, by Mrs. MOODIE, author of "*Roughing it in the Bush*," &c. Dewitt & Davenport.

In a former work Mrs. MOODIE, who is, we presume, the wife of an actual settler in the region, depicted the trials and hardships of living among the wild lands of the new districts of Canada. The book gave her a reputation by its spirit and life-like portraiture. She here resumes her sketches from another point of view. Her preface dates from Belleville, Canada West, and it is of the town and farm life and associations of that upper province that she now writes in her gossiping, cheerful manner. The incident of the book is a trip to Niagara from her home. There is very little travelling adventure, but much reminiscence, particularly of good anecdotes and essay writing, on topics of manners and customs suggested by the every-day life of the country. Belleville is minutely described in its religious and political social aspects; with its contrasts of Irish Catholic and Protestant denominations. The Roman Catholic system of small supplies from all the members of the congregation has secured an advance beyond the rest in the possession of an elegant building and a powerful bell, brought from Spain at great cost, which sends its fine tone eight miles into the country. A good character is given to the Irish population. The following is at least a good story of the priesthood, and has its rough moral for other quarters.

A girl who lived with a lady of my acquaintance, gave the following graphic account of an exhortation delivered by the Priest at the altar. I give it in her own words:—

"Shure, Ma'am, we got a great scould from the praste the day." "Indeed, Biddy, what did he scold you for?" "Faix, and it's not meself that he scoulded at all, at all, but Misther PETER N—— and JOHN L——, an' he held them up as an example to the whole church. 'PETER N——' says he, 'you have not been inside this church before to-day for the last three months, and you have not paid your pew-rent for the last two years. But, maybe, you have got the fourteen dollars in your pockets at this moment of speaking; or, maybe, you have spint it in buying pigiron to make gridirons, in order to fry your mate of a Friday; and when your praste comes to visit you, if he doesnot see it itself, he smells it. And you, JOHN L——, Alderman L——, are not six days enough in the week for work and pastime, that you must go hunting of hares on a holiday? And pray how many hares did you catch, ALDERMAN JOHN?"

The point of the last satire lay in the fact that the said Alderman JOHN was known to be an ambitous, but very poor sportsman; which made the allusion to the *hares* he had shot the unkindest cut of all.

Such an oration from a Protestant minister would have led his congregation to imagine that their good pastor had lost his wits; but I have no doubt that it was eminently successful in abstracting the fourteen dollars from the pocket of the dilatory PETER N——, and in preventing Alderman JOHN from hunting hares on a holiday for the time to come.

There is a hint thrown out upon the churches occupying the most conspicuous high grounds. They are well situated, but there is danger that when the population increases, the grave-yards attached may poison the sources of the springs which flow from them.

A chapter on education shows that knowledge is making its way, with some objection on the part of the tax payers, who are compelled to make provision for it, and some distrust on the part of the clergy, who wish a particular creed taught—just as in counties on this side of the lake.

A description of town manners is, of course, amusing. A puff of our author, by a lecturer, fairly put her modesty to the blush. An eccentric person, "who styled himself the Hon. JAMES SPENCER LIDSTONE—the great orator of the west," announces a lecture at the Mechanics' Institute. She went to hear him, when he gave forth his subject, "Great women from EVE down to Mrs. MOODIE." The latter retired. An episode of the adventures of a wandering musician is well related. The account of a Camp Meeting as the steamer passes the grounds, formerly devoted to that object, does not impress us with any regret for the decline of that old popular institution throughout the country.

Among the topics, a chapter is given to the discussion of the fashion of mourning apparel. Mrs. MOODIE, who is something of a utilitarian, is opposed to it on the ground of its gloomy view of death, and its expense to the poor. But there is much to be said in its favor, though nothing, we fear, for the artificial excesses to which it is frequently carried. With plainness and simplicity, and no fashion should be allowed to *exact* any thing of man or woman beyond these points, it would seem to be desirable in many ways. It is right, according to the universal custom of the world, that some distinction be given to grief: it is proper as a respect for the dead, and for the protection from untimely intrusion on the feelings of the living. The whole argument is against its abuse. It is the last usage in the world which should be spoilt by affectation; and we admit readily that nothing is more intolerable than some of the fopperies in dress of this kind on Broadway, and sometimes in our churches. The old satire on this head is obvious enough, and even Mrs. MOODIE's clever stories savor something of JOE MILLERISM. These are some of her instances, and many, doubtless, are occurring every day like them.

No instance that I have narrated of the business-like manner in which Canadians treat death, is more ridiculously striking than the following:—

The wife of a rich mechanic had a brother lying, it was supposed, at the point of death. His sister sent a note to me, requesting me to relinquish an engagement I had made with a sewing girl in her favor, as she wanted her immediately to make up her mourning, the doctor having told her that her brother could not live many days.

"Mrs. —— is going to be beforehand with death," I said, as I gave the girl the desired release. "I have known instances of persons being too late with their mourning to attend a funeral, but this is the first time I ever heard of it being made in anticipation."

After a week the girl returned to her former employment.

"Well, ANNIE, is Mr. M—— dead?"

No, ma'am, nor likely to die this time; and his sister is so vexed that she bought such expensive mourning, and all for no purpose?"

The brother of this provident lady is alive to this day, the husband of a very pretty wife, and the father of a family, while she, poor body, has been consigned to the grave for more than three years.

An artist cousin of mine was invited, with many other members of the Royal Academy, to attend the funeral of the celebrated Nollekens, the sculptor. The party filled twelve mourning coaches, and were furnished with silk gloves, scarfs, and hatbands, and a dinner was provided after the funeral was over at one of the large hotels. "A merrier set than we were on that day," said my cousin, "I never saw." We all got jovial, and it was midnight before any of us reached our respective homes. The whole affair vividly brought to my mind that description of the 'Gondola,' given so graphically by Byron, that it

'Contain'd much fun,
Like the mourning coaches when the funeral's done.'"

Some years ago I witnessed the funeral of a young lady, the only child of very wealthy parents, who resided in Bedford-square. The heiress of their enviable riches was a very delicate, fragile-looking girl, and on the day that she attained her majority her parents gave a large dinner party, followed by a ball in the evening, to celebrate the event. It was during the winter; the night was very cold, the crowded rooms over-heated, the young lady thinly but magnificently clad. She took a chill in leaving the close ball-room for the large, ill-warmed supper-room, and three days after, the hope of these rich people lay insensible on her bier.

I heard from every one that called upon Mrs. L——, the relative and friend with whom I was staying, of the magnificent funeral that would be given to Miss C——. Ah, little heeded that pale crushed flower of yesterday, the pomp that was to convey her from the hot-bed of luxury to the cold, damp vault of St. Gile's melancholy looking church! I stood at Mrs. L——'s window, which commanded a view of the whole square, to watch the procession pass up Russell-street to the place of interment. The morning was intensely cold, and large snow-flakes fell lazily and heavily to the earth. The poor dingy sparrows, with their feathers ruffled up, hopped mournfully along the pavement in search of food; they,

"In spite of all their feathers, were a-cold."

The mutes that attended the long line of mourning coaches stood motionless, leaning on their long staffs wreathed with white, like so many figures that the frost-king had stiffened into stone. The hearse, with its snowy plumes, drawn by six milk-white horses, might have served for the regal car of his northern majesty, so ghostlike and chilly were its sepulchral trappings. At length the coffin, covered with black velvet, and a pall lined with white silk and fringed with silver, was borne from the house and deposited in the gloomy depths of the stately hearse. The *hired* mourners, in their sable dresses and long white hat-bands and scarfs, rode slowly forward mounted on white horses, to attend this bride of death to her last resting place. The first three carriages that followed contained the family physician and surgeon, a clergyman, and the male servants of the house, in deep sables. The family carriage, too, was there, but *empty*, and of a procession in which 145 private carriages made a conspicuous show, all but those enumerated above were *empty*. Strangers drove strange horses to that vast funeral, and *hired servants* were the only members of the family that conducted the last scion of that family to the grave. Truly, it was the most dismal spectacle we ever witnessed, and we turned from it sick at heart, and with eyes moist with tears—not shed for the dead, for she had escaped from this vexatious vanity, but from the heartless mockery of all this fictitious woe.

The last story is probably without its parallel in America, and belongs to a former state of things in England we trust, but its moral is of perpetual application. The fashion of the grave has often led to excesses, and the vanity of wealth stimulated by the interested body of undertakers, always ready with their encroachments, is to be steadily resisted. Mrs. MOODIE closes her chapter with these verses from her ready pen.

THE SONG OF FAITH.

"House of clay!—frail house of clay!
In the dust thou soon must lie;
Spirit! spread thy wings—away,
Strong in immortality;
To worlds more bright
Oh wing thy flight,
To win the crown and robe of light.

"Hopes of dust!—false hopes of dust!
Smiling as the morning fair:
Why do we confiding trust
In trifles light as air?
Like flowers that wave
Above the grave,
Ye cheer, without the power to save.

"Joys of earth!—vain joys of earth,
Sandy your foundations be;
Mortals overrate your worth,
Sought through life so eagerly.
Too soon we know
That tears must flow,—
That bliss is still allied to woe!

"Human love!—fond human love!
We have worshipped at thy shrine;
Envying not the saints above,
While we deem'd thy power divine.
But ah, thy light,
So wildly bright,
Is born of earth to set in night.

"Love of heaven!—love of heaven!
Let us pray for thine increase;
Happiness by thee is given,
Hopes and joys that never cease.
With thee we'll soar
Death's dark tide o'er,
Where earth can stain the soul no more."

An anecdote is Mrs. MOODIE's forte, and she can enjoy a hit at her own expense as well as another's—as in this story of an Irishwoman's

IDEA OF AN AUTHOR.

The idea that some country people form of an author is highly amusing. One of my boys was tauntingly told by another lad at school, "that his ma' said that Mrs. M—— invented lies, and got money for them." This was her estimation of works of mere fiction.

Once I was driven by a young Irish friend to call upon the wife of a rich farmer in the country. We were shown by the master of the house into a very handsomely furnished room, in which there was no lack of substantial comfort, and even of some elegancies, in the shape of books, pictures, and a piano. The good man left us to inform his wife of our arrival, and for some minutes we remained in solemn state, until the mistress of the house made her appearance.

She had been called from the wash-tub, and, like a sensible woman, was not ashamed of her domestic occupation. She came in, wiping the suds from her hands on her apron, and gave us a very hearty and friendly welcome. She was a short, stout, middle-aged woman, with a very pleasing countenance; and though only in her colored-flannel working dress, with a night-cap on her head, and spectacled nose, there was something in her frank good-natured face that greatly prepossessed us in her favor.

After giving us the common compliments of the day, she drew her chair just in front of me, and resting her elbows on her knees, and dropping her chin between her hands, she sat regarding me with such a fixed gaze that it became very embarrassing.

"So," says she, at last, "you are Mrs. M——?"

"Yes."

"The woman that writes?"

"The same."

She drew back her chair for a few paces, with a deep-drawn sigh, in which disappointment and surprise seemed strangely to mingle. "Well, I have heard a great deal about you, and I wanted to see you bad for a long time; but you are only a humly person like myself after all. Why I do think, if I had on my best gown and cap, I should look a great deal younger and better than you."

I told her that I had no doubt of the fact.

"And pray," continued she, with the same provoking scrutiny, "how old do you call yourself?"

I told her my exact age.

"Humph!" quoth she, as if she rather doubted my word, "two years younger nor me! you look a greater older nor that."

After a long pause, and another searching gaze, "Do you call those teeth your own?"

"Yes," said I, laughing; for I could retain my gravity no longer; "in the very truest sense of the word they are mine, as GOD gave them to me."

"You are luckier than your neighbors," said she. "But airn't you greatly troubled with headaches?"

"No," said I, rather startled at this fresh interrogatory.

"My!" exclaimed she, "I thought you must be, your eyes are so sunk in your head. Well, well, so you are Mrs. ———, of Belleville, the woman that writes. You are but a humly body after all."

Having listened to this, we may draw a moral from a "leetle anecdote."

AN INCONSISTENT TEETOTALLER.

Some time after I happened to dine with a dissenting minister at Mr. ——'s house. The man had a very repulsive and animal expression; he ate so long and lustily of a very fat goose, that he began to look very uncomfortable, and complained very much of being troubled with *dyspepsia* after his meals. He was a great teetotaller, or professed to be one, but certainly had forgotten the text, "Be ye moderate in all things;" for he by no means applied the temperance system to the substantial creature comforts, of which he partook in a most immoderately voracious manner.

"I know what would cure you, Mr. R——," said my friend, who seemed to guess at a glance the real character of his visitor; "but then I know that you would never consent to make use of such a remedy."

"I would take anything that would do me good," said black-coat with a sigh.

"What think you of a small wine-glass of brandy, just before taking dinner?"

"Against my principles, Sir; it would never do," with a lugubrious shake of the head.

"There is nothing on earth so good for your complaint."

"Do you *reelly* think it would serve me?" with a sudden twinkle of his heavy fishy eyes.

"Not a doubt of the fact," (*pouring out a pretty large dram*); "it will kill the heartburn, and do away with that uncomfortable feeling you experience after eating rich food. And, as to principles, your pledge allows it in case of disease."

"True," said black-coat, coquetting with the glass; "still I should be sorry to try an *alcoholic* remedy while another could be found."

"Perhaps you would prefer *eating less*," said my friend slyly, "which I have been told by a medical man, is generally a certain cure if persevered in."

"Oh, ah, yes. But, Sir, my constitution would never stand that. I think for *once* I will try the effect of your first prescription; but, remember, it is only *medicinally*."

The next moment the glass was returned to the table empty, and the good man took his leave.

Hearty animal spirits, a healthy happy constitution, with a skill in uniting both in prose and verse-making, which seems to come by nature, a general satiric humor are the happy characteristics of Mrs. MOODIE in this entertaining and, at times, pathetic volume.

The Poetical Works of William Cowper, with Life, Critical Dissertation, and Explanatory Notes; by the Rev. GEORGE GILFILLAN. Appleton & Co.

This is one of the best library editions of COWPER, the only one now accessible in large type—the great convenience of the APPLETON series of the poets. The edition contributes a biography and an essay, and they are both written with great spirit, though with some extravagance in expression. Still they contain, as do all the writings of GILFILLAN, notwithstanding his rhetorical inflation, many good points and striking suggestions. Of the text of the book it is hardly necessary to speak, beyond noticing the sound judgment, poetical taste, and Christian temper of the times which calls for repeated new editions of the gentle, amiable, earnest author of the Task. He is a favorite and intimate in every family, alive to the best qualities of the English mind and character.

Easy Warren and his Cotemporaries: Sketched for Home Circles, by WILLIAM TURNER COGGESHALL. Redfield.

This is a volume of short narratives written in a simple but pleasing style. Easy Warren, the hero of the opening tale, is a well-to-do farmer whose affairs are saved from the down-hill tendency incident to his careless, indolent mode of life by a sensible wife who, when he leaves home in the morning without chopping a sufficient supply of wood for the cooking stove, instead of scolding, sets him down on his return to an uncooked dinner. By a course of like persuasive arguments, his reformation is accomplished, and a good moral lesson of practical precept set the reader. In the next story we have the career of a little friendless boy who, like Hogarth's industrious apprentice, marries his master's daughter, while the Tom Idle of the piece, the rich master's son, becomes a drunkard, and dies of delirium tremens. In a third, "Matrimony for Money," we have a couple who marry under the supposition that each is rich, and for no other reason—the proceeding, of course, turning out a bad business. Narratives like these do not certainly require any severe exertion of intellect on the part of author or reader,—but the easy writing is in this case in happy reversal of the common adage, easy reading—a pleasant vein of humor running through the whole and giving promise of success should the author essay a bolder and longer flight. Easy Warren is better adapted for juvenile than mature readers.

Messrs. APPLETON have published a School Edition of QUINTUS CURTIUS' *Life and Exploits of* ALEXANDER *the Great*, edited and illustrated with notes by Professor WILLIAM HENRY CROSBY. Though a novelty for the purposes of tuition in this country, the editor confidently looks to a favorable reception of the book from the purity of its style and the interest of its story. The edition has supplied the *lacunæ* of the original by the supplementary passages of CELLARIUS. The notes are brief and judicious, confined chiefly to grammatical difficulties, with an occasional reference to a point of morality or a modern instance.

From the same publishers we have also a skilfully prepared manual in *An Advanced Course of Composition and Rhetoric*, by G. P. QUACKENBOS. It contains sections on the history of the language, the more mechanical part of writing in punctuation, &c., rhetoric, prose and poetical composition, and is clear and practical throughout.

Lives of the Queens of England before the Norman Conquest, is the title of an octavo volume by Mrs. MATTHEW HALL, who, led by the success of Miss STRICKLAND, has selected this early province of quaint manners and neglected history. The legendary old chroniclers are brought out, and the story is made sufficiently interesting—with the addition of the researches of the modern English antiquarians. (BLANCHARD and LEA.)

A Complete Treatise on Artificial Fish-Breeding, by W. H. MAY, includes the reports on this much discussed subject, made to the French Academy and the French Government, with particulars of the discovery as pursued in England. It embraces a translation entire of the work of M. COSTE, the French naturalist. (APPLETONS.)

The Preservation of Health and Prevention of Disease is a book of practical suggestions on diet, exercise, ventilation, &c., by Dr. B. N. COMINGS, teacher of physiology, &c., in the Connecticut State Normal School. It contains many profitable hints on every day advantages. (APPLETON & Co.)

LINDSAY and BLAKISTON have issued a new volume of CUMMINGS' minor works—the *Scotch Presbyterian Divine, in London, containing A Message from* GOD, *The Great Sacrifice, and* CHRIST *Receiving Sinners.*

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22–1y No. 21 Park Place, and 18 Murray street.

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 BROADWAY.
Removal!
THOMAS FAYE, (Late of "THOS. FAYE & Co." 436 Pearl street, and formerly of "PARES & FAYE," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
jy8–6m † 257 Broadway, directly opposite the City Hall.

NEW FALL AND WINTER GOODS.—S. & M. E. TOWLE & CO., 281 Grand street, having completed their stock of rich Fall and Winter Dry Goods, offer extraordinary inducements in all kinds of dress goods of their own importation; and have recently purchased at auction at least 33 per cent. less than the cost of importation.
FRENCH MERINOS, CASHMERES, LYONESE CLOTHS.
MAGNIFICENT BROCHE AND BROCADE SILKS.
RICH HARLEQUIN AND SATIN PLAID SILKS.
SATIN, OMBRE, AND SOLID STRIPED SILKS.
LYONS VELVET WARRANTED ALL SILK, BLACK AND COLORED.
LADIES' CLOTHS, OF NEW AND DESIRABLE SHADES.
BLACK AND COLORED CLOAK SATINS.
MOURNING DRESS GOODS, BOMBASINS, CANTON CLOTHS, ALPACAS, together with a complete assortment of mourning apparel.
S. & M. E. TOWLE & CO. invite attention to their stock of house-furnishing goods, replete in all kinds of Muslin Sheeting and Shirting, Linen Damasks, Napkins, Towelings, Barnsley sheeting, etc., Marseilles Quilts, Blankets, Welsh and American Flannels of all kinds.
COLUMBIAN HALL
has been recently enlarged to make room for the extensive assortment of Cloaks, Broche and Wollen Shawls, for which a separate salesroom has been opened.
Goods warranted as represented, one price, and sent to all parts of New York, Brooklyn, etc. S. & M. E. TOWLE & CO.,
oct14-3m-6 Columbian Hall, 281 Grand street.

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warereems, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. *m11-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and made to order. je17-1y

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. HODGE's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.
N. B. Every article made to order, at the shortest notice, and in a superior manner.
GENTS' FURNISHING GOODS je3-1y

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as Copying-Letter Books and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices;* an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
m11-1y JOSEPH CAHN, 58 Dey street, New York.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

FURS! FURS! FURS!—Ladies who wish to buy Fancy Furs at the manufacturers, should go to A. MOORE, 204 Atlantic Street, near Court Street, where you can select from the largest and most varied assortment of capes, victorines, muffs and cuffs ever offered in Brooklyn, such as Stone Martin, Mountain Martin, Fitch, Mink, Chilchilla, Squirrel, French Sable, Ermine, etc., for Ladies and Misses wear; also Gentlemens' Gloves and collars, all of which are well worthy of inspection, and at twenty-five per cent. cheaper than in New York. Mr. M. takes this opportunity of returning his sincere thanks for the favors hitherto received, and hopes that by strict attention to manufacturing furs to order, he will continue to merit their patronage. Call and see.
N. B.—The highest market price given for Mink, Opposum, and Shipping Furs. Sep 2—3m

SCHOOLS.

THE POLYTECHNIC AND GYMNASTIC INSTITUTE, or the SIX SELECT CHURCH SCHOOLS, No. 48 Seventh avenue, cor. 14th street, will re-open Monday, Sept. 4.
Eighty-eight pupils entered last session. We require one hundred and fifty to fill our six rooms. Every parent who visited us last session became a patron; so perfect are our plans and arrangements.
Churchmen of New York and vicinity are invited to call. sep2–3m
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19–6m

ST. TIMOTHY'S HALL, Catonsville, Baltimore county, Maryland.—The Eleventh annual session will commence on Monday October 2d, 1854. The number of pupils being limited, early application is requested. The course of study is complete in every department. Terms $250 per annum. For prospectus and other information, address postpaid, Rev. L. VAN BOKKELEN, Rector.
au12–3m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.
The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.
The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.
Use of Instrument	$5 00 "
Painting in Oil	20 00 "
Water Colours	10 00 "
Drawing	5 50 "

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.
The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.
In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.
References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.
Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.
French - - - - - - $5 per quarter.
Music - - - - - - $10 "
Mrs. MARSHALL is permitted to refer to families of the highest respectability.
401 Atlantic street, April, 1854. my20–6m

ST. MARK'S HALL.—A Church Boarding School for Boys, at Orange, N. J., twelve miles by the Morris and Essex Railroad from New York city.
The Eleventh Semi-Annual Session of this school will commence on the first Monday of November, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M.A.
sep30–6t

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The winter term of this institution wil commence on Monday, the sixth day of November next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms, &c., apply at No. 705 Broadway, or to the principal at Scarsdale. sep30–3m–$

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.
Its peculiar advantages are—
1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.
2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.
THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.
The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.
The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.
TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.
The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.
Sessions commence on the first days of May and November.
Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16–1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.
☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. Apri 29, 1854–1y

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 209 Henry street, near Atlantic street, Brooklyn, N. Y.
Madame Crucy will be ready for the reception of pupils on Monday the 4th of September. The teachers in the English and other departments are the best that can be procured, and no efforts are spared to render this institution as perfect in every respect as can be desired. The French department is under the particular care of one of the Misses Crucy, who has recived a diploma in Paris, and who is besides well acquainted with the Spanish language.
The establishment is located in a healthy, and agreeable situation, and every necessary arrangement has been made to ensure the comfort of the pupils. au12–3m$

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.
Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching
Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25–1y

UNION HALL ACADEMY, Jamaica, L. I.—The Annual Exhibition (being the Sixty-Second Anniversary) will take place on Wednesday, October 11th, at 12 o'clock M.
The Winter Session will commence on the first Monday in November. JOHN N. BRINCKERHOFF, A.M., Principal. oct7–8t–$

FAMILY SCHOOL FOR BOYS, Prattsville, Greene county, New York. The Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., Visitor; the Rev. D. G. WRIGHT, Rector; the Rev. C. B. ELLSWORTH, A.M., Associate Principal; Mons. ANTONIO PORTO, Professor of Modern Languages and Drawing; Miss D. M. BOOTH, Teacher of Vocal and Instrumental Music.
The Rector receives the Pupils into his own family, where they are subjected to parental discipline, enjoy the advantages of a home, and are faithfully taught. The number is limited to twenty-five.
The village of Prattsville is thirty-six miles from Catskill, through which it has daily communication with New York, by means of stages and steamboats, or railroad. For beauty of location—amid the wild scenery of the mountains—and purity of air, it is unsurpassed.
The year is divided into two sessions—the Summer commencing the first Wednesday of May; and the Winter, the first Wednesday of November. Vacations, the months of April and October.
The Principal will receive those boys who reside in New York or vicinity, at the Astor House, preceding the commencement of each session; and, at its close, accompany them from Prattsville to the City; free of charge.
TERMS.—$250 per annum, payable semi-annually, ALWAYS IN ADVANCE; Modern Languages, each $15 per session; Music, Organ or Piano, $20; Drawing and Sketching from Nature, for which rare advantages are offered, $10 per quarter.
Each pupil furnishes his own towels, napkins, sheets, and pillow-cases; also a silver fork and spoon. Every article should be *distinctly marked* with the owner's name.
The Principal has the honor to refer to the Rt. Rev. J. M. Wainwright, D.D., D.C.L., Provisional Bishop of New York; the Hon. Zadoc Pratt, 95 Fifth avenue, New York City; Wm. K. Strong, Esq., 50 and 52 Pine street, New York City; Moses Wanzer, Esq., 146 Broadway, New York City; J. N. Balestier, Esq., 11 Nassau street, New York City; the Hon. Malbone Watson, Catskill, N. Y.; Elisha Horton, Esq., White Plains, N Y.; S. E. Lyon, Esq., White Plains, N. Y.; Aaron Erickson, Esq., President of Union Bank, Rochester, N. Y.; G. H. Mumford, Esq., Rochester, N. Y. sep23–tf

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.
For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. ap1–1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester Co., N. Y., Rev. T. DYCKMAN VERMILYE, Rector.—The Eighth Term of this Institution will commence on Wednesday, the first day of November next. For circulars, &c., apply by mail to the Rector. oct14–4t

LIFE AND FIRE INSURANCE.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19	
Newark City six per cent. Bonds	1,500 0	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 0	
Troy " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount	816,568 66	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	765,484 03	
Loans on scrip	7,599 11	
Premiums, notes, and cash in course of transmission	9,761 90	
		1,774,005 46

Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†
The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1–1y

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000** safely and advantageously invested.
Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street New York.
This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.
The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.
Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.
The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its offiicers for the faithful performance of their duties.
Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.
For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.
WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,	Sewell Tappan,	Thos. A. Dexter,
Chas. Hubbard,	Wm. B. Reynolds,	A. W. Thaxter, Jr.,
Caleb Reed,	Marshall P. Wilder.	

BENJ. F. STEVENS, Secretary.
JOHN HOMANS, M. D., Consulting Physician.
Messrs. Wm. W. Stone (Lawrence, Stone & Co.), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.
JOHN HOPPER, Agent and Solicitor, New York.
LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city.
A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates. sep16–6m–eow

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.	Moses A. Hoppock, 230 Fulton-st.
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BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.
This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.
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[f4–1y] WILLIAM P. LYON, Secretary.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

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BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following
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Low rates on insurances without profits.
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Half of premiums may remain on Loan
On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1–1y GEO. M. KNEVITT, Agent.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.
This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.
Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.
Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.* CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.
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FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.
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THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.
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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25–1y] ASHER TAYLOR, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
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C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex officio.*
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Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
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Corresponding Secretary: THOMAS K. LEES.
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Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
sep23–1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices A list of prices and descriptions, can be received by mail, single postage
J. F. BROWNE, London and New York.
[Established 1810.] Feb11–1y

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
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A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13–1y 441 Broadway.

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je24–1y LIGHT, NEWTON & BRADBURYS.

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PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
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GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14–1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.
☞ Orders from the country sent free of postage.
feb18–1y BERRY & GORDON, 297 Broadway, New York.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1–1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
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No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
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The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar4–1y HENRY ERBEN, 172 Centre street, N. Y.

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BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.
The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.
J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.
All our Bells are warranted in every particular.
☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.
JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.
Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23–1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14–1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.
Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.
The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.
Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.
Fillings warranted from 10 to 30 years.
Particular attention to the regulation and proper growth of children's teeth.
The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.
Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.
Superior powder for the teeth, 25 cents per box.
Tonic wash for discussed and bleeding gums, 25 cents per bottle.
Reference to several thousand people in New York and vicinity.
sep30–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25–6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18–1y
A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Luke's church.
All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11–1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18–1y ROWELL & DAVIDSON, 11 Chambers street, N Y.

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21–6m

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21–6m

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.
GARBANATI, Artist, 435 Broadway,
oct21–1y corner of Howard street.

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14–1y

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14–1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.
Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.
A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.
Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.
Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.
☞ Please notice the name and number.
oc7–1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.
N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30–1y

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.
☞ Entire satisfaction guaranteed, au19–6m

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.
☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.
Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.
The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.
☞ Particular attention paid to taking Children's Daguerreotypes.
Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.
Mr. Thwaite attends personally to his patrons.
Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7–1y

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30–1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.
N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.
Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particnlar attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.
The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.
Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country.
Open to the public at all times. sep9–1y

FURNITURE.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.
HENRY STONEY,
f18–1y opposite the Prescott House.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1–1y] LUCIUS HART,

NEW LOCATION—FITZSIMMONS' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30–1y **483** Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25–1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30–1y

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted freef rom vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6–6m

IRON FURNITURE DEPOT—IRON BEDSTEADS AND IRON FURNITURE of all descriptions.—Spring MATTRASSES and elastic PAALIASTERS, which are acknowledged to be the best and cheapest BEDS for health, economy, comfort and neatness. They retain their elasticity—do not get hard and uncomfortable like other Beds or Mattrasses. A large assortment of every variety of BEDDING at *cheapest* rates constantly on hand.
N. B.—All orders promptly furnished and sent to any part of the city or country. Warerooms, 553 Broadway. oct7–3m

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marble building opposite the St. Nicholas Hotel. [Sep23–6m] S. H. WARWICK.

THE CHURCHMAN.

NEW YORK, NOVEMBER 4, 1854.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTES OF THE WEEK.

A CURSORY notice of Professor REED, one of the most justly deplored victims of the ill-fated Arctic, was given under this head a fortnight since. We now give a fuller and more interesting account of the lamented gentleman in another column. It is a gratifying, though a melancholy story,—gratifying to reflect that so bright a star has shed its lustre around us; but melancholy, most melancholy, to think that a life so interesting, and so estimable, should have been sacrificed so recklessly and so remorselessly. We feel proud in being made the medium of such a tribute to so much worth. We would not now moralize upon it, because the distressing case is itself suggestive of everything that we could say to point or to improve it. But it is never unseasonable to be reminded of those sacred and thrilling words of Him who spake as never man spake,—"What I say unto you, I say unto all—Watch!"

SOME remarks of a correspondent, in another column, under the title of "Them Upper Fellows," will deserve attention. Not merely the attention of a perusal, however careful, but a practical giving heed to an acting out of the great social principle, which they so seasonably suggest. We are, all of us who occupy a higher station in society than that of the toiling masses, are "them upper fellows;" and why should we make ourselves obnoxious to them? why should we not endeavor to gain their love and respect, rather than incur their antipathy and aversion? Are we not all brethren, and ought we not to have regard one toward another? Alas! the apostolic principle is, in this age, too much disregarded by our "upper fellows," it is to be feared—"Love as brethren; be pitiful, be courteous." Besides, we "upper fellows," with all our advantages, have nothing, too often much less, to boast of in that which constitutes a good and useful citizen, than have many of those upon whom we are too apt to look down with something like contempt. It is time we gave up this however, and looked upon all our brethren, whatever their station, with kindlier feelings. It is the only way, we may rest assured, of availing that retaliating spirit by which they are actuated, in any such emergency as that referred to by our correspondent, against "Them Upper Fellows."

WE give elsewhere a communication on the subject of misbehaviour at church, which suggests, we cannot but think, the urgent necessity that exists of the subject being taken up earnestly by the clergy, many of whom are probably not aware of the extent to which the evil complained of prevails. The writer of the communication in question has given us his name, and we have no reason to doubt the correctness of his statement, shocking though it to be; the more especally, as we ourselves are constantly witnessing the greatest irreverence amongst the congregations of our churches. The first step in any curative course that can be successfully adopted, must be with what we may call the *heads* and *elders* of the congregation. *They* must first obey, in all its strictness, the divine injunction, "Reverence My Sanctuary." *They* must set the example. The spirit of the holy precept must actuate them: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Permit us also to say, that the ladies might aid us materially in producing a more reverent demeanor, would they but kindly exercise the slight self-denial of giving up the anything but pious and devotional practice—however agreeable and fashionable it may be—of dangling their fans in GOD'S House, and at His very Foot-stool. *Little* things like these have a *great* influence for evil: they are those *first beginnings* of irreverence, which we must meet and subdue, if we would not have such grosser acts of profanity to prevail as our correspondent describes. We will say no more about it at present—only hoping that our hints may not be quite thrown away.

The Anglican church in Canada is just receiving a signal illustration of the truth of the Psalmist's well-known words of warning—"Put not your trust in Princes, nor in any child of man." She is witnessing, at this moment, the passing of a legislative enactment for the purpose of depriving her of what was formally, solemnly, and in what she had a right to regard good faith, given and assigned to her for the maintenance of her Ministry. The property called "Clergy Reserves," of which this act is to despoil her, is as much hers as is the estate of any settler in that colony. But the world, in its enmity, has clamored for its spoliation; and the world has prevailed. There is a piece of arrant mockery in the very title of the Bill. It is called "An Act to make *better* provision for the appropriation," &c. Better provision, that is, by appropriating the funds arising from land set apart for the Church to the purposes of the world, rather than those of religion! How very characteristic! "Why should all this money," we think we hear the men of the world exclaim, "be wasted upon *religion?* How much better to apply it to something *useful!*" This is the way of the world. It is the spirit of Mammon. It is doing honor to the god of this world, rather than to Him who is "the GOD of all the earth,"—the Mighty Ruler of the Universe. It is a lamentable sign of the times. But it is a lesson which the Church, in whatever land, may read with profit; for it teaches that, after all, it is the Divine arm upon which she must lean, and not the arm of flesh. Riches take to themselves wings and flee away; but "the word of the LORD endureth for ever."

THE *Church Journal* has noticed our allusion to his sad mistake in talking about "the exclusiveness of Church principles," in a manner that, we must confess, is much more *ingenious* than it is *ingenuous*. After remarking upon the mistake, we observed: "The Church has nothing exclusive, which the Gospel itself has not." The *Journal*, after quoting this, somewhat flippantly adds: "we never said she had. If there is any 'sad mistake' about the matter, it is by no means on our part." Now, however *smart* this may be, it is altogether *evasive*. Words are only denied which we did not impute, while what we really did attribute is passed over altogether. The mistake charged was, of acknowledging, as was undoubtedly done, in the cant phraseology of the world, that the principles of the Church were "exclusive." What is fastened upon is an exposition of the fallacy of such a sentiment as that which the expression "exclusiveness" was meant to convey. "There cannot be anything so disingenuous and misbecoming a rational creature," says a great moral philosopher, "as not to yield to plain reason and the conviction of clear arguments." To attempt to evade them is generally the mark of a mind very different, we are quite sure, from that of our respected contemporary. Evasions, in short, are the common shelter of those with whom, we are convinced, he can have no sympathy. So that our good brother's second mistake is almost sadder than the first! We dare say it was, in the first instance, but a hasty *lapsus*—excusable, perhaps, though mischievous; but a paltry evasion could surely never mend the matter. The truth is irresistible—*Hominis est errare*,—O, let there never be occasion to add the remainder of the poet's line—*insipientis vero perseverare.*

THE Socinians, it seems, possess a weekly journal which they have the audacity to call the *Christian* Inquirer. We say *the audacity*, because it is impossible they can honestly be considered as participating in our common Christianity, when they deny that Divinity of CHRIST, its blessed Founder, without which its whole scheme, as set forth to us in Holy Scripture, must fall to pieces. Their creed, indeed, has ever been regarded by the Church Catholic as false and blasphemous,—utterly opposed, of course, to that "faith *once* delivered to the saints"—delivered long before SOCINUS, or ARIUS, or any other of their heretical teachers, was heard of; and witnessed to, and kept inviolate, by successive generations of faithful Christian men, wherever dispersed, throughout the eighteen centuries that have since elapsed.

Well, this audaciously miscalled, and most mischievously heretical journal has, not unnaturally, fastened upon us for having expressed ourselves indignantly—as well we might—at the rumpus that has been made, be-because the honest Christian feeling of Columbia College was aroused to the successful resistance of an impudent attempt to thrust a Socinian Professor upon that Christian institution.

Of course the semi-infidel print is very wroth against us for our plain-speaking. They are not accustomed to such home truths, it would seem, as we felt called upon to utter. This, however, is no affair of ours. We shall speak out on all proper occasions, and call things by their right names, whatever heretical displeasure we may have the misfortune to provoke.

But it is complained, we find, that we have not, on the occasion in question, called things by their proper names. They did not, it is pretended, betray any soreness or restlessness under the defeat of their design upon Columbia College. This, however, being very much a matter of opinion, we shall not waste any more words upon it. But it is also denied that they are Socinians! They are *Unitarians*, we are told. So, we know, they have the effrontery to designate themselves. But what claim can they possibly have to such a title, when they do not worship the true GOD at all, as He has revealed Himself to man, but only one whom they impiously set up in His place, the creature of their own conceits? Christians worship the Trinity in Unity, and the Unity in Trinity; and they who so worship can alone claim such a title. "The Holy Trinity," says ATHANASIUS, "is but One Divine Nature, and One GOD, with which a creature cannot be joined. This," he adds, "is sufficient for the faithful. Human knowledge goes no further—the cherubims veil the rest with their wings." The Arians of old, as well as, more recently, the Socinians, and other Deists, who deny the Divinity of CHRIST, and the separate personality of the HOLY GHOST, have all assumed the same title. But not one of them has any claim to it. And our heretical contemporary may rest assured, that we shall never gratify any of them by perverting and desecrating it, as they wish us to do.

EDUCATION A DIVINE THING.

THERE has been nothing of so much importance submitted to the consideration of Churchmen—nay, of Christian men at large—for a long time past, as Bishop DOANE'S "Education a Divine Thing," which was copied into our columns last week. At any time, and under any circumstances, it would be important; but it is especially so at a time when men's minds are given up to the idea that education, so far from being a divine, is altogether a worldly thing, and in a country where so much is done to give practical effect to this profane notion, and little or nothing is done in opposition to so mischievous a fallacy. We believe, with Bishop DOANE—and every consistent Churchman must, and every professing Christian ought, to believe it—that not only is education a divine thing, being *"from* GOD, *through* GOD, and *for* GOD," but that "*The channel of its influence is (or ought to be) the Church.*" Yet how completely would this seem to be forgotten in our day and generation! Its truth, however, is incontrovertible. The right perception of the most common facts depends upon the awakening in the mind of certain very high abstract conceptions, above and beyond all the truths of any particular science. Such a process, then, were surely divine. There are also principles to be inculcated, doctrines to be taught, causes and effects to be explained, motives to be excited, and dispositions to be cultivated, which no human influence, no mere ingenuity of man, can ever accomplish. "What are we to say," says Professor SEWELL, in his *Christian Morals*, "to a scheme of education framed expressly on the principle of omitting these things—which would profess to make men Christians, teaching men the duties of Christians, without specifying the nature of the Being to whom these duties are directed—and the acts of that Being, without the attributes from which they emanated? And yet," he adds, "it is the plan contemplated by the new system of National Education, and accepted by the nineteenth century as the most valued and wise discovery of modern enlightenment!"

Yes, there is the mind to cultivate in education, as well as the head to fill. There is human nature to be penetrated, softened, and moulded, as well as man's understanding to be informed, and his wit to be excited. The recesses of his heart must be affected, as well as the interstices of his brain be stimulated; without this education will be a delusion and a snare. "And to obtain this," again says Professor SEWELL—and he is a high authority on the subject—"we must recur to Revelation; for Revelation we must go to the Apostles; for communication with the Apostles we must go to the Catholic Church. And thus," he continues, "our ancestors, who cleared away from our own system the corruptions of Popery, did fall back on the witness of those good wise men who lived fifteen hundred years ago; *and we must do so likewise.*" If, then, this be so—and the argument has never been impugned—education unconnected with the Church is, with Churchmen at least, a fundamental and fatal fallacy.

We can do no more at present than thus cursorily glance at these incontrovertible, these indispensable principles. But we would yet, for a moment, give a practical application of them to the subject of our prevalent educational system. The Church has evidently much to do in this matter—ay, and something to undo. Our Common Schools will, of course, bear no such test as that we have been adducing: in that point of view they are altogether godless. Cramming the head they no doubt are—turning out "smart" boys they boast of doing, and, we dare say, justly enough; but as to renewing the heart, or cultivating the affections, or improving the mind—as to any part of the work which is divine, and therefore alone deserving the name of education—that is quite out of the question. How can it be otherwise, when that which must perform it all is the very thing which they proscribe?

But are there not schools in which Churchmen, ay, and clergymen of the Church, are concerned, in which the blessed influences of religion, if not excluded, are made a matter of unworthy compromise? We have before us, at this moment, for instance, the prospectus of a boarding-school, which plausibly tells us, it is true, in general terms, that "the Bible is regarded as the only standard of right and wrong," but which adds, as an additional recommendation, "that all *sectarian* peculiarities of doctrine are *strenuously* avoided." Now this means that the interpretation of the Bible—and it must be interpreted ere it can be understood, or can be applied—may be either one thing or another, but is not to be anything decisive or distinctive,—that would "be sectarian!" Thus the Catholic verities of the Christian religion, as they have been held, preserved, and perpetrated by the Church Catholic in all ages, would, according to this, be stigmatized as "sectarian." What is added in the prospectus in question practically illustrates this:—"The pupils can attend *either* of the churches in the village, as their parents may choose." Yes, of course—one *sect* as good as another; and to regard them all alike—Presbyterian, Baptist, Socinian, and the rest—is the proof of a liberal, and an enlightened, and an anti-sectarian mind! No matter that there was *a* "faith *once* delivered to the saints," and that this faith is that which pre-eminently and especially distinguishes the Church, which is, in fact, its "witness and keeper,"—to adhere to that faith in its integrity, and to instil it into the minds of youth, were "sectarian," and a thing to be shunned. Yet "the discipline of this school," we are assured, "is strictly parental!" The "parental" influence being exerted in carrying out the baneful latitudinarian principle, that one religion is just as good as another, and that even our youth may be left to choose which ever they like!

But how, it may be asked, have Churchmen and clergymen of the Church anything to do with allthis? Why, the very list of "References"—that is, recommendations of the school—embraces the names of both; and one of our Bishops actually certifies that its Principal is "well qualified to teach"—anti-sectarianism, we suppose; and another reverend Doctor, who is understood to aspire to the Episcopate, "can have no hesitation in saying, that in my opinion he is entitled to confidence,"—and this notwithstanding his shirking of all fixed religious principles in his "parental discipline," and his virtual denunciation of those which distinguish their own Church as no better than "sectarian!" What becomes of the prayer to Almighty GOD, which they solemnly and constantly use in the Litany, to deliver us from "all false doctrine, heresy, and schism," while they are thus all the while commending and upholding a system which sanctions, if it does not promote, both heresy and schism! It is a gross inconsistency, to say nothing more.

It is surely high time that all this were reformed. If education is really a divine thing—and will either the Reverend or the Right Reverend Doctor alluded to for a moment question that it is?—if it is from, through, and for GOD, and the channel of its influence is the Church—none of which positions, we think, will they dare to deny—with what consistency, with what integrity, can they give their sanction to an unworthy attempt to set all this aside—to repudiate, and ignore, and stigmatize it as altogether "sectarian?" Yes, education is too divine a thing, we may depend upon it, to be trifled with in this way.

CATHEDRALS.

THE ultra-Protestant antipathy to Cathedrals which has prevailed amongst us is, we are glad to find, at length giving way. There is to be a Protestant Cathedral, it seems, in one of our principal cities. Yet, strange to say, it is not to belong to our Church, which alone can rightly appropriate such an institution, but to one of the sects. "A magnificent Cathedral," we read in the news of the day, "is about being erected at Washington by the Methodists; it is to be one of the most costly and elegantly finished church edifices on this continent." This paragraph is headed, "*What would John Wesley say?*"—implying, of course, the writer's wonder that his followers should be able to reconcile it with their ecclesiastical system to have any such appendage as a Cathedral. But the Wesleyans of the present day are a degenerate community. Their founder was a Churchman, and loved the Church: they are Dissenters, and averse to the Church. "WESLEY never departed willingly or knowingly," says his biographer, SOUTHEY, "from the doctrines of the Church of England, in which he had been trained up, and with which he was conscientiously satisfied, after full and free inquiry." He never admitted that he had separated from the Church. His course, it is true, was a violation, in some respects, of her discipline. But there was much, in the state of the Church in his day, to palliate, if not to excuse it. He was driven into a career of irregular missionary work by the circumstances of the times; and so successful were its results, that though there was intermingled with it much that was erroneous, much that was mischievous, much that was dangerous, yet, as his biographer adds, "sensible only of the good he was producing, he went on courageously and indefatigably in his career." But he was still, heart and soul, a Churchman; and had it been requisite, or within the compass of his means to accomplish, he would have had no objection to the erection of a Cathedral. He was, in fact, very partial to the Cathedral Service, when devoutly performed. Probably we should hear it asked, "What would JOHN WESLEY say?" if the Methodists were to propose to celebrate the Festivals and Fasts of the Church. Yet JOHN WESLEY himself never neglected them. And he induced the society at Bristol, SOUTHEY tells us, "to pass a resolution that its members should obey the Church by observing all Fridays in the year as days of fasting or abstinence; and they agreed that as many as had opportunity should meet on that day, and spend an hour in prayer. This," adds his biographer, "probably gave currency to, if it did not occasion a report, that he was a Papist, if not a Jesuit." Such a proposal at this time of day would, no doubt, give rise to a similar misrepresentation. We experience it in our own Church, where efforts are made to restore what has, from neglect or from prejudice, fallen into disuse. But the utmost that WESLEY could fairly be suspected of was true Catholic Churchmanship. He duly appreciated such appointments of the Church Catholic—of the Reformed Branch to which he rightfully belonged, at any rate—as her Holy Days, whether of Fast or Festival: he was sensible of their propriety, he had felt their good effects. And yet, we repeat, were it proposed by the Methodists of the present day to revive these observances, we should hear the cuckoo cry of, "What would JOHN WESLEY say?"

The only thing really to be wondered at is, that it should be left to the Methodists to erect Protestant Cathedrals in this country, seeing that there is a Protestant Episcopal Church in so high and palmy a state in many of her dioceses. The Cathedral is, strictly speaking, an indispensable appendage to Episcopacy. "The chief church in every diocese," says Dr. HOOK, in his *Church Dictionary*, "is called a Cathedral, from the word *cathedra*, a chair, because in it the Bishop has his seat, or throne. The Cathedral Church," he adds, "is the parish church of the diocese,—which diocese was therefore commonly called *parochia* in ancient times, till the application of this name to the lesser branches into which it was divided caused it, for distinction sake, to be called only by the name of the diocese." All this was recognized, retained, and perpetuated at the Reformation; and in the canons subsequently made, rules and regulations were prescribed for these Services, and the attendance at them of the Bishop and the Capitular Bodies. They still exist in full efficiency in England—the Model and Mother Churches of their respective dioceses—and presenting the Daily Sacrifice of Prayer and Praise, performed with a solemnity worthy, in some degree, of their sacred object.

They are institutions which have come down to us, in the Church,

> "Through a long line of more than good or wise,
> The high-born legates of the appeased skies—
> Come down their avenue of sacred years."

Why, then, should *we* not possess such sacred fanes—why not enjoy their blessed privileges and advantages? We know not of a branch of the Universal Church anywhere without them—whether of the Eastern or the Western. Why should *ours* be the solitary exception? Why should we wait to see the Methodists—to whose ecclesiological system, by the way, they are quite unsuited—set us the example, by taking the lead in such an object? Let the Churchmen of New York take the hint thus given by the Methodists of Washington. The object is on every account well worthy of their consideration—its accomplishment amply merits their profusest liberality. We are fully persuaded that it is perfectly feasible. There is wealth enough among them to provide the requisite means, without any very great sacrifice. It would be a standing and striking memorial of their zeal and devotedness, which would do high honor to their personal character, and good service to their sacred cause. Let it, then, be at least thought about. Let us see what can be done. It was an object which we know our late lamented Bishop had much at heart, although the opportunity was not afforded him of making any active effort to attain it. There could, we think, be no nobler means of doing honor to his memory than by connecting his venerated name with such an edifice. And surely with Churchmen in this land, as it has been, and still is, elsewhere,—

> "Such blest abodes, in Heaven's all-pitying eye,
> Might yet be eloquent for the nation's good!

THOUGHTS ON CURRENT EVENTS.

There is nothing more remarkable, in the present remarkable age, than the English Convocation movement. When it began, it was regarded as utterly hopeless by every one but those who started it, and they themselves regarded it in a light not very different. Men of the world considered it as utterly absurd. One great school in the Church regarded with fear and abhorrence. Both spared no pains to impede its progress. They succeeded in persuading the world, and even themselves, that the movement must fail; nothing which they could have done would have produced so much effect in making it fail. No one expected to see the action of Convocation. We ourselves, a few days more than a year ago, heard such an expectation pronounced, in the General Convention, to be a delusion. Yet Convocation has acted, and in such a way as to render it highly probable, if not certain, that it will act again.

Connected with this question of synodal action there is another—the Lay element. This was considered even more hopeless than the other. It has not yet in England advanced further than an implied pledge, in a report of a committee of Convocation, that it will be considered at some future day. It has great difficulties to contend with. The Erastians see plainly enough that the law of the royal supremacy is in the want of a lay element in the synods. It is designed to supply the place of such an element. They, therefore, fear that it may disappear, if that for which it is an imperfect substitute, should be introduced. The extreme High-Church party look upon it as an encroachment upon the rights of the clergy. The extreme Low-Church party see that the establishment of the lay element will cut from under them their favorite topic of the domination of the clergy. Practical men fear that the right materials cannot be found. Such is the state of the question in England; but in the colonies the thing has forced itself into actual, if not legal existence.

Various attempts have been made to get through an Act of Parliament, legalizing the synodal action of the Church in the colonies; in every one of the bills introduced provision was made for a lay element. But the ignorance of the great majority of the House of Commons, and the bugbear of the royal supremacy, have defeated them all.

In the meantime the question has been making progress elsewhere. In Scotland, where it might least have been expected, two Bishops have taken it up. The Bishop of MORAY and ROSS has held a Convocation of his laity, and expresses his opinion that it is the right of a Bishop to avail himself of the counsel and assistance of faithful laymen. The Bishop of ST. ANDREWS, DUNKELD, and DUNBLANE, has summoned the representatives of the laity to his visitation, and seems to intend that his visitations shall hereafter be deliberative bodies. The colonies in both hemispheres have taken the matter of the Church's representatives in Convocation.

ON a recent occasion we adverted to the report that the Archbishop of CANTERBURY was about to commence proceedings against Archdeacon DENISON, for his notions of the Holy Communion. We then thought such a proceeding impossible, because illegal. Our idea was, that the law of England constituted the Bishop of the diocese, in every case, a sort of presenting power. We know that he might either take the whole responsibility, and send the case to the court of the Archbishop by letters of request, or issue a commission of inquiry to several presbyters, and upon their reports either send the case to the Archbishop or not, in his discretion. There is, however, an exception to this rule when the Bishop of the diocese is the patron of the living of the accused clergyman. In that case the Archbishop has a right to issue the commission of inquiry himself. It appears that Archdeacon DENISON'S case falls within the exception, and that the Archbishop is really going to act on the question. Archdeacon DENISON protests against this, because the case is *res adjudicata.* His ground for so saying is, that the late. not, as has been sometimes said, the present Bishop of BATH and WELLS at the request of the Archbishop, examined the case. He came to a decision, which the editor of the *Guardian* intimates, seems to him "incontrovertibly right." We have ourselves had and used the opportunity of examining the question, and we also came to a conclusion similar to that of the late Bishop of BATH and WELLS, and the editor of the *Guardian*. It is, in substance, that the Archdeacon has been led into some errors, not punishable by Church law, in his mode of teaching. In consequence of the decision, the Bishop admonished Mr. DENISON, and enjoined him to be more cautious for the future.

The complainant, a Rev. Mr. DITCHER, renewed his complaint to the present Bishop of BATH and WELLS, who declined to act, on what ground we are not apprised, probably on that of his predecessor's decision. An application was then made to Archbishop SUMNER, by whom it has been entertained. That this involves morally the hardship of subjecting a man to two prosecutions for the same offence is perfectly clear. Legally, it presents a new question; virtually, the same, which arose in the New Jersey case, in this country. It is whether the action of one of two concurrent presenting bodies is tending on the other. On the one hand it is contended, that the action of the presenting body is not finally binding upon itself, at least in the common law, from whence the idea is taken. But the peculiar circumstances connected with ecclesiastical proceedings seem to render it hard that a man should be twice questioned for the same offence. The question is one of no small importance, and we shall not venture any opinion as to what the actual law is. But it is time that some steps were taken to settle it. The very idea of two or more concurrent tribunals of presentment implies a hardship on the accused; and it is a very grave question, whether a clergyman ought to be subjected to an inquiry before any tribunal, which has not the power of acquitting him. His case differs from that of a man accused of an offence against the civil law, because the inquiries of the Grand Jury are private, while those of any Ecclesiastical tribunal are practically known to be going on, and unless the accused be acquitted, he is in public opinion condemned. Every accusation against a clergyman, ought, therefore, in our opinion, to be fully investigated by the presenting power, on both sides, and its decision in his favor ought to be final. How far those principles can be applied partially, so that the investigation, *ex parte*, shall be the ground of an acquittal, is another point worthy of consideration. The whole subject is one on which men would do well to employ their thoughts.

H. D. E.

Baltimore, October 30th, 1854.

For The Churchman.

THE WRECK OF THE ARCTIC.

The awful destruction of human life, especially of the passengers of this ill-fated, if not ill-managed steamship, and the escape of so large a part of her officers and crew, by the aid of her boats, have struck the public sensibility with amazement. Even now, a grievous shudder, a thrill of anguish, runs through the whole frame, whenever the mind recurs to this shocking event. Hundreds of valuable men, women, and children, are, doubtless, hurried to a watery grave, leaving to their agonizing relatives and friends scarce a hope that any one now missing, more particularly any female, can still be living. The survivors, or some of them, have been severely censured for their want of discipline, and the absence of any method or plan for the general salvation of the passengers and ship's company. However disagreeable it may be to pass such reflections, it seems to be a binding duty upon the public press to call attention to former shipwrecks, where dangers not less appalling have been met with self-possession, and successful escape, without loss of a single life. One such now occurs to my mind, which might, and ought to have been read and pondered seriously by the passengers on board the Arctic, before the accident,—which may and ought to be read and pondered by every passenger who in future may essay to cross the Atlantic, or any other sea.

About eighteen hundred years ago, St. Paul, and other prisoners, soldiers, and *shipmen* (Acts, 27.) in a long and awful tempest, were wrecked at Melita. The *shipmen*, when the fourteenth night was come, sounded, and found they were getting into shoal water. "Then, fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the *shipmen* were about to flee out of the ship, when they had let down the boat into the sea, *under color*, as *though* they *would* have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except *these* abide in the ship, *ye* cannot be saved.—Then the soldiers *cut off the ropes* of the boat, and let her fall off."

Thus, by the cool and calculating advice of Paul, by exciting mutiny among the soldiers against the *ship's crew*; by cutting the boat adrift, and keeping the sailors at work on board at their appropriate duties, after throwing their cargo of wheat overboard, were two hundred and seventy-six souls rescued from impending death. Well, indeed, might the book have been called Acts, if it had contained nothing more than is recorded in this twenty-seventh chapter!

It may be said that this great salvation was wrought by a miracle. Granted. All escapes from shipwrecks are miracles as much. Providence Divine, as well as the Apostle Paul, performs miracles by the instrumentality of second causes. And as sailors, or *shipmen*, which latter term includes officers, engineers, firemen, coalmen, cooks and waiters on board a steamship; as "*these*," abiding in the ship, are the most efficient instruments for securing the lives of the passengers, as well as their own safety, the miracle is not often performed without their co-operation. The subject is suggestive and instructive. Paul must plant—Apollos must aid, before GOD can be looked up to for an increase.

T.

SACRED CONCERT.—The advertisement we publish in another page, of a Sacred Concert, in aid of the funds of the Church of the Nativity, will remind our local readers of an opportunity of enjoying a great treat, while at the same time, they will be contributing to a most charitable object. Some of the first musical talent of this city, it appears, is engaged for the occasion.

For The Churchman.

"THEM UPPER FELLOWS."

It is said that a conversation was overheard in the Hudson River Railroad cars between two of the employees of the Arctic, who, in narrating their doings, boasted that they seized upon the boats because they were determined that "*them upper fellows*" should not get them first, and thus lessen their chance of escape.

It seems to me, Mr. Editor, that there is food for thought in such a remark, and that, while it may account for the conduct of the crew at the time of the disaster, it should also serve as a warning against the neglect which that class of men, as a general thing, receives from society.

In the present state of affairs, it is quite useless to expect that, in time of danger, the inferior employees of our ships or steamers will display much heroism. And yet some think it very strange that they should not be characterized by noble qualities, which, exhibited at such a period, would win them the applause of the world, if they should survive, or the highest honors for their memories, if they should perish. Why this opinion is entertained, it is certainly difficult to tell.

They are men in whom society takes but little interest at best, and who feel that such is the case. They have "*them upper fellows*" often in their minds, but seldom wish them well. They look upon themselves as a distinct class of beings, performing their duties in order to live honestly, but caring little or nothing for any one outside their own body. Entertaining no love for humanity in general, they would not risk their own safety *willingly* to save others from perishing. And yet these are the men of whom great deeds of valor were expected, and who are unsparingly denounced because none were exhibited. Who has the most reason for surprise? They, at discovering the public's now expressed ideas of their generosity and bravery, or the public, on account of the conduct which they actually displayed? If I should venture an answer, it would be an affirmative one to the first; and, now that time has been had for reflection, I fancy I would not be alone in entertaining that opinion.

But what follows from all this? Simply this: Society cannot stand aloof from men in inferior stations even, without laying itself liable to harm. On board of our steamers and our sailing vessels, if the passengers look for bravery, in the hour of danger, from the crews, they must feel a certainty that the crews view themselves as men—men who, whatever may be their several occupations, yet entertain equally with the passengers a sense of their own dignity and honor. Inferiority of position can never excuse a haughtiness of spirit on the part of the superior, which tends to make the other conscious of degradation. The captain must have the love of his crew, not their dislike, if he would have their *cheerful* submission in a great emergency. They would not leave him, if they could, if they felt any personal interest in him, or in the safety of the ship. The passengers must show themselves mindful of their feelings, and let them fully realize that they *are* treated by them like men in their mutual intercourse. There is no goo reason why they should be prejudiced against the passengers, and, for their own welfare, the latter should strive to instil into the minds of the employees other sentiments.

There seems to be need, then, of counteracting this feeling of dislike which now exists. The employees should not be permitted to think themselves a class for whom no one cares—in whom no one has the least interest. Differently instructed, they would triumph over their fears, and, in the midst of peril, would never think of escaping a discharge of duty by some mean action. They require, too, religious teaching. To leave them to themselves is dangerous—dangerous not only to themselves in a spiritual point of view, but also to others temporally, who may be depending upon their good conduct. In this world there must be always a mutual dependence of one upon the other; and however little some will see or acknowledge it, there are occasions when it, or the value of it, rather, is presented in too clear a manner to be possibly overlooked or disregarded.

Before the Arctic went down, though the necessity of it was never more apparent, it was wanting between the crew and passengers. The latter, not then, perhaps, but when on land, may never have thought that anything that they could do for sailors would turn to their own advantage. Little, however, does any one know in what way acts done for the good of others may afterwards benefit himself. If every one should feel that he has personally something at stake in the temporal and spiritual welfare of the employees of vessels, and act accordingly, there would be little fear that an anxiety to get ahead of "*them upper fellows*" would, at any time, ncrease the loss of life by any catastrophe at sea. We have had a frightful lesson on the need of improving the condition of seamen, and of gaining, by some means, their attachment. At sea, the interests of all in the ship are one; and as there have been in the past, so there wiil be often in the future, times when the closer the bond of friendship existing between all, will the greater preservation of life be after some sudden and dire disaster.

Respectfully, O. B. W.

New York, October 28, 1854.

COLLEGIATE.

Centennial Anniversary of Columbia College.—The first annual address before the Alumni of Columbia College was delivered on Tuesday evening in the Lecture Room of New Clinton Hall, Astor Place, by the Rev. William R. Williams, D.D. It was listened to with attention by a large audience. The chair was occupied by Robert Kelly, Esq., and on the platform, besides the orator and chairman, we noticed the Rev. Dr. Anthon and Dr. King. Prayer was offered by the Rev. Dr. Anthon, after which Dr. Williams delivered his address, of which the following is a brief outline:—

The day now gathering its shades around us brings the termination of a century since the first organization of Columbia College by the Colonial Government. Changes, vast and varied, have in the interval passed over the land. Standing where we do, we find it difficult to cast our ideas into the middle of the eighteenth century; but when the motto of Columbia College was adopted, it placed as its corner-stone the honor of God and the advancement of the Commonwealth. The Americans are like their progenitors, the English, a practical race; and on this resemblance shall be based the theme around which we shall group our reminiscences. Your orator feels called to survey no disputed grounds, but to exchange fraternal greetings, in which all can unite. We use the term practical not in the lower sense to which it is sometimes confined: not in the mechanical and exclusively material signification; nor that of a merciless utilitarianism, or truckling expediency, admitting fashion for principle. We apply it to science, fitting the youth for the claims of his home, his country, and his race; to the practical element that prepares a man for his duty in every stage of his life. This practical element is the theme of our discourse. The years amid which the college had its origin gave little promise of the great future which awaited this land. In this country there was political restlessness which the Governor shrunk from attempting to allay. A laughable ignorance of our geography was displayed by the Colonial Department in England, and a strong disposition existed to suppress the rising rivalship in manufactures to Birmingham and Manchester, on the banks of the Ohio. A writer in *The Gentleman's Magazine* warned the English that they had already more territory in America than they could populate in five hundred years. Our population, now 500,000, was then only 15,000. Near New-Rochelle were emigrants of the Huguenot faith; German refugees from religious intolerance were mingled with these, and to all was added a good English stock. Science, learning, progress, and industry have crossed the Alleghanies and the Rocky Mountains, and even then we complain of the narrow limits of our borders, and are now striving for the islands of the Pacific in the west, and those of the Caribee in the east.

Within the bounds of the Confederacy "The Six Nations" still existed, even at the time Jonathan Edwards composed his most abstruse metaphysical works. The Jesuits had labored among the native tribes; and the pious James, King of England, instructed Governor Dougan to favor them, although they were chiefly Frenchmen. But Dougan thought better to disobey the order. Washington, then a young man, commenced his military career against the French, who were then the great dread of our Colonial population. England endeavored to set up an Episcopal Church in New York, as it had been in Virginia; and this scheme Mr. Livingston signalized himself in offering. But the gifts given to any establishment on certain conditions must only be retained by a religious regard for the conditions. John Jay, the clear, calm, upright jurist, the framer of our first State Constitution and the first Chief Justice of the United States, the able diplomatist, was one of the first gifts of Columbia College to the Revolution. He showed himself the Aristides of the Revolution, ever just. Alexander Hamilton was taken by the Revolution from our College; he who argued for liberty against the President and a Professor of his College. James Milner, Robert L. Livingston, Egbert Benson, Gouverneur Morris, Truth, Rutgers and Willets, were among the early *Alumni;* and this proves the practical character of the men whom Columbia College turned out. Manytes, who had taken the English side, returned here when the war was over, and did the institution honor. On the resuscitation of the College, the first student enrolled was De Witt Clinton. [Applause.] John Stevens, the patron of Fulton, was a student of this College, and this is a proof of her practical character. In later times a selection of the names which honor the College would be invidious. I could name legal men who have adorned the prefession, and helped to make it indeed the refuge of innocence and the terror of crime. It is refreshing to turn to one not long gone from us, the honored son of a father, who honored himself as a Recorder, adorned the Bench, and preserved a love for the classical studies of his youth—Peter Augustus Jay. Twice in her professors' seats she reckons James Kent, whose elaborate and luminous utterances are the result of a distinguished career. In Medical Science she can boast of Bard Hussey, Mitchell, and Post. To the Christian Ministry many graduates of this College devoted themselves, among whom may be named John L. Mason, one of the noblest specimens of the Christian speaker. Philip Mildorf, Proudfit, Berdett, Duffield and Smith, Eastburne, Cary, Emory and Bruen, deserve mention. Among the transient occupants was Randolph of Roanoake, John L. Stevens, the man of business and genial disposition, and the distinguished traveller, showed no common versatility of powers, and no vulgar energy of character. The classical education in which Columbia College has noted herself is thus shown not unfit to prepare men for the practical duties of life. Paris and Berlin have had their great universities—let New York have hers. Each country requires a system of education adapted to itself; there is such a thing as a plethora of education, which might crush native character; such an education would not be practical, and therefore not American. Let me conclude with an earnest prayer for Columbia College and her adherence to her motto, which devotes her to the glory of God and the good of mankind.

The benediction was then pronounced by the Rev. Dr. Anthon, and a large number of the Alumni of the College afterwards repaired to the St. Nicholas Hotel, to partake of a repast which had been prepared for them.

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

XII.

In vain is that washing, where the next sin defileth; he hath ill-repented whose sins are repeated; that stomach is worse for vomiting that licketh up his vomit.—*St. Augustine, in Soliloq.*

Go up, my soul, into the tribunal of thy conscience; there set thyself before thyself; hide not thyself behind thyself, lest God bring thee forth before thyself.—*St. Augustine, lib. de Util. agen. Poen.*

However dark the night of affliction may be, light is sown for thee, and will eventually spring up.

The idle man is the devil's cushion, on which he taketh his free ease; who, as he is incapable of any good, so he is fitly disposed for all evil motives. The standing water soon stinketh; whereas the current ever keeps clear and cleanly, conveying down all noisome matter that might infect it by force of his stream. If I do but little good to others by my endeavors, yet this is great good to me, that by my labor I keep myself from hurt. —*Bishop Hall.*

Seek wisdom and learning, for they are begotten of charity.

Remember the wheel of Providence is always in motion; and the spoke that is uppermost will be under; and therefore mix trembling always with your joy.—*P. Henry.*

Interesting Works of Art.—The fine art establishment in Broadway of Messrs. Williams & Stevens is well worth a visit at the present time. In the inner room is to be seen an original painting by Sir Edwin Landseer, the first, we believe, which has been on exhibition in the country, and, with the exception of a specimen of his early style, owned by Mr. Lenox, the only one in this city, at least. It is called "The Twins," and represents a ewe with her two lambs, watched over by a pair of shepherd's dogs. The character is exquisite, in the expression of innocence and maternity. The animals are from the life. Every one knows the anecdote of the reply of Sydney Smith when called upon to sit to Landseer for his portrait,—"Is thy servant a dog that he should do this thing?" It is painted with great softness and a fine perspective. The work was executed for the engineer, Robert Stephenson, as a gift from his friends, on his expressing a preference for a painting by Landseer to the usual service of plate which had been tendered to him. It is valued at £1500. There is also an original painting by W. P. Frith, the English artist, in the same gallery, "Bed-Time," representing a child on its mother's knee at that hour, in undress, reciting its prayers. The fine English nature of the mother is exquisite, both in its spirit and its simplicity. This, with the previous work, will be engraved, and both become popular prints. A portrait of Macaulay, the historian, by Sir John Watson Endon, has been hanging in the room for some time. It is full of character, taken from the present period of the author's life. Some extraordinary photographs of French public buildings are also to be seen there. We are doing our friends a service in calling attention to these works, which are liberally exposed to the public, free of charge.

A new Benevolent Society.—The ladies of the Church of the Holy Evangelists, worshipping at St. George's church, Beekman-street—the Rev. Benj. Evans, Rector—have organized a Sewing Society, under the title of the "*Benevolent Society of the church of the Holy Evangelists,*" and the following ladies were elected as officers:—President, Mrs. B. Evans; Vice-President, Mrs. W. E. Thompson; Secretary, Mrs. Stuewell; Treasurer, Mrs. Steele; Directors, Mrs. Bond, Mrs. Christopher, and Miss Tripp. Such organizations, properly conducted, are calculated to be of vast benefit; and it is gratifying to see that the approach of the inclement season has prompted the ladies of the church of the Holy Evangelists to move in so laudable an object.

Furniture.—The looking-glasses to be met with in the wererooms of Mr. John S. Willard, in Pearl street, as advertised in our paper, are spoken of in high terms by purchasers, we understand; and the proprietor of the establishment is said to give great satisfaction by his mode of doing business.

Singing.—We wish we could interest some of music-loving friends in the object of a card in our advertising columns, from a young lady who seeks employment in that divine art. We understand her case is one that well deserves attention.

THE WORLD AT HOME.

Explosion at a New York Hotel.—A diabolical act was perpetrated at Earle's Hotel, in this city, last Saturday afternoon. A valise was placed in the bar-office, by some person unknown, charged with gunpowder—as much, it is supposed, as twelve pounds. Connected with the powder was the muzzle of the loaded barrel of a pistol, to which was attached some machinery of the nature of clock-work, or other apparatus, which would, when the valise was held by one handle, cause the pistol barrel to discharge and set fire to the powder, and thus produce an explosion, which took place with tremendous effect, resulting in considerable damage to the building, but fortunately without serious injury to its occupants. An examination of the remains of the valise and its contents discovered the fact of its having been charged with powder as described; the valise also contained a number of rifle balls, which it was doubtless intended should be scattered by the explosion. At the time of the disaster, the baggage was being overhauled by a young man connected with the hotel, who was so seriously injured that he was sent to the hospital. The book-keeper who stood within a few feet of the baggage at the time, was driven against the counter with much force, and his clothes and hair much scorched. An old gentleman, a guest, was also scorched and bruised. Mr. Earle, the proprietor, who was at some distance from the scene, was struck in the face by a splinter from a door, which was blown off its hinges. The damage to the hotel building consists in injury to ceiling, partitions, doors, and windows, and will probably amount to a thousand or fifteen hundred dollars. No cause can be assigned for the atrocious act; nor has any discovery been yet made of the offender.

Fire at a New York Hotel.—Early last Sunday morning, a fire broke out in the laundry-room of the Metropolitan Hotel in this city, the alarm of which excited a great panic among the guests, who rushed from their chambers in their night-dress, and some of whom, especially the ladies, were with difficulty restrained from leaping from the balconies into the street. The Croton water was brought into immediate use by means of the hose and other necessary appliances with which, fortunately, the house is fully provided, and the fire was suppressed. No serious damage was done. The wood-work of the basement apartment, in which the fire occurred was, however, charred over, and but for the presence and the prompt use of the Croton water, the extensive building would no doubt have been totally destroyed. It is stated that the number of guests and other persons in the house exceeded six hundred. The police were promptly on the spot, and effectually aided the proprietors in keeping out the crowd, which circumstance greatly contributed to the success of other means of preventions against the spread of the conflagration.

We have late advices from the Pacific side of the continent. That from Washington and Oregon Territories is not very satisfactory. Its most prominent features are outrages, murders, and horrible massacres by the Indians, and apprehensions of a general Indian war are its burden. Regulars and volunteers were in the field eager to chastise the savage assailants. A terrible story is brought by way of San Diego of the murder of fifty persons, emigrants from Texas on their route to California, and the perishing of twenty-five others for lack of water on the plains. From the Sandwich Islands no new movements towards annexation are reported.

The National Cattle Show has been held at Springfield, Ohio. The stock exhibited is represented as superior to any ever seen in America. Mr. Russell, the able representative of Scotland, said that it surpassed anything they had in their own country, and he doubted whether England itself can compete with it. Among the animals which attracted particular notice were a Durham Bull, that took the first premium in Dublin last April—Duchess, imported by the Clinton County Society; a Jersey Cow, dun, from the stock of Mr. Colt, of Patterson, N. J.; some beautiful Ayrshires from the stock of P. Melandy, of Hamilton County, and the Durhams of Bautus J. Clay, and many others from Indiana and other States. The Committee examined all the animals with great care. The grand banquet came off in the pavillion, in which were twelve tables, each from 90 to 100 feet long. The substantial and agreeable constituents of a good dinner were elegantly furnished, and several distinguished gentlemen addressed the company. The last day of the Show opened with the exhibition of stock for the sweepstake premium of $500. For this premium there were five entries, of one bull and five cows each. Never before has so splendid a display of thorough-bred cattle been shown on the American Continent. The awards are understood to have given great satisfaction. Among the more noticeable persons present, were the following: Hon. Marshal P. Wilder, President of the Society, and Gen. W. S. King, Secretary, both of Boston; J. M. Wright, of Ind.; Gov. Medill, of O.; Hon. Cassius M. Clay, of Kentucky, and his brother, Brutus J. Clay, and Col. Sanders, and many others from that State; also, Dr. Jno. A. Warder, of Cincinnati; Geo. E. Waring, Jr., of New York; C. L. Flint, Secretary of the Board of Agriculture of Massachusetts; Judge Musgrove, President of the Ohio Board of Agriculture; J. M. Brown, President of the Illinois Agricultural Society; Mr. Moore, President of the Michigan Society, and its Secretary, C. Holmes, of Detroit. From Scotland, there was Robert Russell, Esq., of Fifishire. Col. M. Allen was also there, as well as a host of military men from all parts of the Union.

It is stated, we see, that the cost of reclaiming Anthony Burns, the fugitive slave at Boston, was $27,000, $15,000 of which the *Washington Star* of the 25th ult., declares was paid from the Treasury that morning. The sum of $2,701 50 has been paid out of the Boston City Treasury for the same cause, and were we, says the *Boston Transcript*, to put down the cost to our own citizens for the loss of business on the day Burns was carried off, and add thereto the sum lost to the citizens of Massachusetts, by the interruption of business on the express lines, the sum total thus obtained wouid reach to.

The Arctic.—All the vessels which were despatched in search of the missing boats from the steamer Arctic have returned without success, leaving the forlorn hope that some of the wrecked passengers may have been picked up by vessels bound for Europe.

Oyster Panic.—There has been quite a panic in this city about the supposed poisonous property of oysters this season According to the Evening Post, the sales have fallen off most alarmingly. But, considering that there are at least two hundred thousand daily consumers of oysters in New York, there can be no general disease, or the mortality must have been much greater than it has been.

Advertisements.

NEW MUSIC.—"Had I the wings of a fairy gay," "One gentle word," and "Minnie Gray," three very choice songs by Stephen C. Glover, with Lithograph on title page—38 cents each. Music sent by mail post paid. General and Select Catalogues and schedule of prices forwarded to any address free of charge. Horace Waters, Publisher, 33 Broadway. 1t.

SACRED CONCERT.—A Concert of Sacred Music will be given at the Free Protestant Episcopal Church of the Nativity, corner Av. C and 6th st, on Tuesday Evening, Nov. 7th, for the benefit of the Church.
The exercises will consist of *Solos, Duettes, Quartettes,* and *Choruses,* selected chiefly from the Old Masters.
Some of the best musical talent of the city is engaged for the occasion, and Mr George Bristow has kindly volunteered to act as Conductor. Admission, 50 cents. Tickets may be had at Stanford and Swords, Broadway; at the Rectory, 333 6th st.; and at the door of the Church on the evening of the Concert.

PEOPLE'S TICKET.
For Mayor, JAMES W. BARKER.
For Recorder, JOHN H. WHITE.
For City Judge, SIDNEY H. STUART.
For District Attorney, CHAUNCEY SHAFFER.
For Register, JOHN J. DOANE.
For Commissioner of Streets and Lamps, JOSEPH E. EBLING.
For Governor of the Alms-House, OSEPH S. TAYLOR.
nov4-1t $ For Surrogate, ALFRED McINTYRE.

THOMAS COFFEE, MODELLER, PLASTERER, AND COMPOSITION ORNAMENT MANUFACTORY, No. 645½ Broadway, N. Y.—Architectural Ornaments got up to any design. Centre Fowlers, Rosettes, Capitals, and all other kind of Ornaments. Studies for Artists, Statues for Gas, Halls or Niches, Brackets, Pedestals, Busts, and Statues of all kinds. N.B.—Casts taken from the Face or Head of deceased persons on the shortest notice, and Busts made from the same. sep16-5-1y

WM. D. BRIGGS, WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Siver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. 158 Bowery, **five doors above Broome street,** New York
Watches of every description carefully repaired. je10-1y-5

JAMES, HATTER, St. Nicholas Hotel, 525 Broadway.—The attention of the public is respectfully solicited to the hats made by the subscriber, whose personal attention is directed to fitting his customers a hat that will adapt itself perfectly to the proportion of the wearer. Caps for fishing, sporting, riding, travelling, evening, and opera. Paris felt hats in infinite variety, for travelling and the watering places. je3-6m-5

WILLIAM PERRIGO, Manufacturer of Iron and Cottage Bedsteads, Extension Tables, and all kinds of Cabinet furniture,—also a large assortment of Office and Library furniture constantly on hand. 171 Centre street, corner Canal, N. Y. sep30-1y-5

WRIGHT & BAILEY, Dealers in English and American Carpeting, Oil Cloths, Window Shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond street, N. Y.
AARON WRIGHT. [my27-1y-5] BENJ. F. BAILEY.

B. W. MERIAM, at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for portraits.
Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street je3-1y-5h

TO STEAMSHIP AND STEAMBOAT PROPRIETORS AND AGENTS:—Gentlemen,—Failing to obtain your attention to the peculiar capabilities of the **"Gwynne Pumping Engine,"** by advertising and other business modes; and in view of the great loss of life and property by the wreck of the *San Francisco,* the *Humboldt,* the *City of Glasgow,* the *Franklin,* and the *Arctic,* on board of which my Apparatus would have been of essential service, and no doubt would have saved all the ships, except, perhaps, the *Franklin,*—I take this method of laying before you a statement of what my Apparatus can effect, and what I am prepared to do to insure its immediate adoption on all Ocean Steamships and Steamboats, carrying passengers.
One of moderate size and cost, say: [per minute.
2½ ft. wide, 4 ft. long, weight 1 ton, cost $750, will pump 50 barrels
4 " 6 " " 3 " $1500, " 200 "
5 " 7 " " 7½ " $3000, " 500 "
They can be made of a capacity to throw 2,500 barrels per minute, and still be small in size, weight and cost.
As a Fire Engine, they would serve effectually to put out the most extensive fire that could occur on shipboard.
I am prepared to build any size that may be ordered, (the three sizes above mentioned are on hand,) place it on board a barge, have a fair trial made of it, and if it fails to perform as stipulated, I will forfeit and pay to any charitable institution, the price agreed for the engine; if it performs as agreed, the party ordering to receive and pay for it. I will give ample security to keep them in repair for twenty years, the owner paying me an annual sum equal to 5 per cent on its first cost. I will leave it optional to the proprietors of the Ocean steamship first ordering two Pumping Engines of 500 barrels per minute capacity to pay for them or not after the Pumps are in operation on their ship. I am induced to make this offer for two reasons—a desire to save human life, and to realize a large profit from my invention. Those who know me intimately will understand which inducement weighs most with me.
That this apparatus is not of yesterday will be apparent from the testimony in the pamphlet issued by me; and as evidence of my ability to perform what I undertake, I have permission to refer to Peter Cooper, Esq., New York, Mark Healy, Esq., Boston, James Horner, Esq., New York, John G. Stevens, Esq., Rest. Engineer, Delaware and Raritan Canal, Messrs. J. S. Bunce & Co, Mechanical Engineers, and to other gentlemen, scientific and practical, whose names will be given on application to the subscriber, at Messrs. Gwynne and Co.'s Office, 13 Greenwich street. Respectfully, &c.,
5 J. STUART GWYNNE, 13 Greenwich street, New York.

PETERSON & HUMPHREY, Importers, and Dealers in *Carpeting, Oil Cloths, Window Shades, Druggets, Table and Piano Covers, &c*
No. 379 Broadway, corner White street, New York
G. F. PETERSON.
G. S. HUMPHREY. ap29-1y-5

S. P. SQUIRE, [Late Squire & Brother,] Dealer in fine WATCHES, JEWELRY, and Silver ware, No. 182 Bowery, New York. All goods warranted to be such as represented. Watches of all kinds carefully repaired by experienced workmen.
Silver warranted sterling. Sep23-1y-5

I. ADOLPHUS SMITH, VISITING AND WEDDING CARD ENGRAVER, Importer of French and English Stationary and Fancy Articles. 661 Broadway, opposite Bond street.
Engraving in all its branches solicited, and beautifully executed. oct14-1y-5

STEAM BOOK AND JOB PRINTING.
JOHN A. GRAY, 95 and 97 CLIFF STREET, COR. OF FRANKFORT street, New York, employs ONE HUNDRED AND FIFTY HANDS, EIGHTEEN PRESSES, large fonts of plain, and over FOUR HUNDRED VARIETIES OF JOB TYPE. Can print the largest Book or Newspaper, or the minutest Card or Label, Plain or Colored, in the CHEAPEST, BEST, and SPEEDIEST manner.
☞ Special attention given to GENERAL JOB WORK, and to PUBLISHERS' PRESSWORK. JOHN A. GRAY,
oct14-tf-5 95 and 97 Cliff street, N. Y.

JET ORNAMENTS, BRACELETS, BROOCHES, EAR RINGS, NECKLACES, CHATELAINS, &c.—Also, Jet and Gold Jewelry, Gold Mounted Jet Crosses, Brooches, and Ear-rings, comprising the largest assortment in the city, may be found at OSBORNE, BOARDMAN & TOWNSEND'S, 527 Broadway, corner of Spring street, under the St. Nicholas Hotel. oct14-3m-5

M. W. KING & SON, PATENT CHAIR MAKERS, 466 and 468 Broadway.—Pivot Revolving Chairs, Recumbent Revolving Chairs, Self Acting Extension Recumbent Chairs, Dentist Chairs, Improved Invalid Wheel Chairs, Branch Reading and Writing Desks, and every variety of Mechanical Chairs for comfort and convenience.
☞ Also, by permission, manufacturers of Major Searle's (U.S.A.) Traveling Invalid Chair.
Fashionable Cabinet Furniture made to order.
oct14-1y-5 M. W. KING, W. H. HALLICK.

AMIDON'S FALL STYLE—GENTLEMEN'S DRESS HATS.—The undersigned is now prepared to exhibit to his patrons his NEW and ELEGANT Fall Dress Hats. Also every desirable style of Felt Hats and Caps for Gents and Boys, and the *ne plus ultra* of Riding Hats for the Ladies. F. H. AMIDON,
sep16-6m-5 619 Broadway, nearly opposite Bond-st.

LADIES' FUR STORE. EUROPEAN AND AMERICAN FURS.—J. H. HARLEY has opened for the season his usual splendid assortment of FURS, consisting of
Sables,
H. B. Martin,
Stone Martin,
Mink Martin,
Royal Ermine, &c.;
besides every other variety, suitable for ladies' wear. His assortment of Furs for Trimmings is large and desirable. Also, a fine assortment of Ladies' and Gent's Fur Gloves, Sleigh and Lap Robes, &c.
All the above artices are made in the *best style,* and *warranted.*
Furs refinished in the best manner.
Your orders are respectfully solicited. J. H. HARLEY,
sep16-3m-*8 No. 34 John street, N. Y.

SCULPTURE.—N. Swezey, SCULPTOR AND DESIGNER IN Monuments, 243 and 245 Bowery, corner of Third street, New York. my6-1y-5

RICHARDS KINGSLAND & CO., Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., 104 Chambers street, corner Church street, New York.
R. KINGSLAND, WM. H. ASH.
R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c For *unique and chaste design, beauty and variety of style* and *excellence of workmanship,* (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10-1y-5

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my27-1y-5

MOUNT VERNON BOARDING SCHOOL FOR BOYS, at Vernon, Oneida Co., N. Y.—The next term of this Institution will open on the 6th of November. Circulars can be obtained from Thomas Addis Emmet, Esq., No. 45 William street, Rev. Dr. Hawks, Calvary church, Roe Lockwood & Son, 411 Broadway, and from the Principal, S. S. Norton, A.M., No. 6 Boorman Place, 33d street, near 8th Avenue, where he may be personally consulted until November 2d. oct28-3t-$

MR. G. HENRY BRISTOW, PROF. OF WRITING, respectfully invites the Laidies and Gentlemen who desire to gain a neat, pretty and uniform hand to give him a call at his private building. (Private lessons given if you send an order.)
N. B.—In Card and Ornamental writing, Mr. A. L. Brown, the unequalled penman, attends the second department at the Institute, Appleton's Building. Please call at 337, opposite the Tabernacle.
oct28-3m

TEACHER WANTED, to instruct 8 or 10 children on Staten Island. A male preferred, and one with a family who would hire a small cottage in the neighborhood. None but a Churchman need apply, and must bring best of recommendations. Apply to oct28-2t HAYNES LORD, 46 & 48 Broad street, New York.

ST. THOMAS' CHURCH.—Pew for sale cheap, No. 20 North Isle, one of the best in the church. Possession given immediately. Address Box 1957, P. O. oct28-2t $

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9-6m

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.
John Johnson, B. M. Johnson, } 111 East 18th street, N. Y.
sep23-1y

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.
This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1-1y

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

MAGIC LANTERNS AND DISSOLVING VIEWS for Sunday Schools, Academies, and Public Exhibitions, with Scriptural, Astronomical, Temperance, and other Paintings. A priced and illustrated catalogue of our lanterns and sliders furnished on application, and sent by mail free of charge.
McALLISTER & BROTHER, Opticians, 48 Chesnut street, Philadelphia (at the old stand, established 1796). sep16-7t$

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'Orsay's Waterproof Fresco. *Important to Builders.* Decoration of Churches, Halls, &c.
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
The following is one among a great number of certificates
"Williamsburg, Feb. 8, 1854.
"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.
F. V. Morrell, 12 Grand street, cor. North First.
J. S. Burr, 129 South Ninth street.
William Ferris, 373 Grand street.
Samuel Groves, 12 South Ninth street.
"I concur in the above.—Elbert S. Porter, Pastor of the church."
All orders addressed to Mr. D'Orsay, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.
The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19-1y

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices,* adapted to every required operation of weighing, as Railroad Scales for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. Warehouse Scales (Dormant and Portable), Heavy Portable Scales, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*
Store Scales, various modifications. Hay and Coal Scales, made entirely of Iron and Steel. Counter Scales, &c. Small Scales and Even Balances for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as The Standard from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y

JOHN RAY, AUCTIONEER, Store 439 Grand street. Particular attention paid to Commission business, and prompt returns made. sep30-6m

TEA, TEA, TEA.—67 Catharine street, opposite Oak, and 377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.
Hats and Caps made to order.
Furs altered to any shape. au19-1y

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a general assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, Refrigerators, Stoves, Kitchen Ranges and Portable Heaters for dwellings, Churches, &c. Also a variety of fancy goods
R. E. PETERSON, W. T. PETERSON } 144 Bowery, N. Y.
mar18-1y

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

FALL AND WINTER FASHIONS OF HATS, CAPS, AND FANCY FURS.—J. DICKSON, of 316 Bowery, offers a handsome and varied stock of Hats, Caps, and Fancy White, Black, and Drab Beaver and Felt Hats for infants, boys, and misses, with a well selected stock of the various kinds of fancy Furs, in Capes, Victorines, Cuffs, Muffs, &c., all made up under our own supervision. Also, new styles of Beaver and Felt Bonnet in White, Black, and Drab, all offered at small advance. J. DICKSON,
oct7-3m 316 Bowery, one door south of Bleecker street.

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames regilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York. sep30-1y

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. 523 Sixth Avenue, between 31st and 32d streets, N. Y.
N. B. Ornaments sent to all parts of the Union. jy1-6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale o Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oc28-6m 93 Maiden Lane

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

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W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

good of England; and he left, we doubt not, in many hearts the conviction that they had found a treasure in their recent friend. After leaving England, he travelled on the continent, and having reached Venice he turned homeward with renewed health and in admirable spirits.

On the 20th of September he and his companion embarked in the *Arctic*, in the hope, within ten days, of again meeting the beloved ones at home.

On the 27th, at noon, the calamity occurred. What followed need not be repeated. With a multitude of other passengers, Prof. REED and his relative are supposed to have been lost. Nothing is told of either in the various accounts given by survivors.

To human thought there seems to be a sort of wrong and incongruity, when so calm and beautiful a life is thus roughly and abruptly ended. Prof REED, besides being connected by marriage with the Patriarch of the American Church, was particularly intimate with him, and was, we believe, one of Bishop WHITE's executors. He once spoke to the present writer of that prelate's peaceful "euthanasia;" how death came to him at noon, on a calm bright Sunday, the windows of his chamber being open, and not a breeze stirring to break the stillness of the scene when "the spirit returned unto GOD who gave it." Could *we* have had the ordering of things, our sense of fitness would have led us, no doubt, to make the last summons find our friend at home, with wife and children at his bedside, and the ordinances of religion at hand to sustain him as life flickered in the socket. But faith bids us believe that all things are ordered not only in wisdom, but in love. "When Thou wilt—where Thou wilt—and as Thou wilt," should be the prayer of each one in relation to his death. As TENNYSON has said, we are but "the fools of habit" when we imagine it better for a friend—

"To rest beneath the clover sod
That takes the sunshine and the rains,
Or where the kneeling hamlet drains
The chalice of the grapes of GOD,
Than if, far off, the roaring wells
Should gulf him fathom deep in brine;
And hands so often clasped in mine
Should toss with tangle and with shells."

Sad and overwhelming as the present loss is, we have every reason to believe that Professor REED was prepared for his departure. May we be so blessed as to meet him in that better land where there shall be "no more sea," when the present course of nature shall be no longer in existence!

For The Churchman.

CHURCH-GOERS.

I VISITED one of the churches in this city one Sunday evening, not long since, with the intention—not to my shame, I hope—of seeing who went there and what they went for. When I entered, the sexton thinking me an interloper, showed me a seat in the corner, just such a one as I wanted for my observation, and I took possession of it. Presently, in came a number of young ladies, dressed very finely, and took possession of a pew a short distance in front of me. As soon as they were seated to suit themselves, which was some time, of course, they commenced gazing around at the congregation, but more particularly to that part occupied by the men, and whenever one of the latter would cast their eyes in the direction of the young ladies, they would invariably be looking at the pulpit. I concluded they were without male attendants. By this time another party entered, composed of three or four gentlemen, and an equal number of young ladies. They walked well forward in the church, and crowded into one pew. When seated, the young ladies handed the gentlemen their fans, and a general whispering took place among them. They appeared comfortably fixed for the coming discourse, whether long or short, mild or severe. A third party came in, and sat nearly opposite me. These were young gents from sixteen to twenty, and they appeared to enjoy themselves finely in cracking nuts and eating apples, pieces of the latter occasionally flying at the head of some acquaintance. Then an old gentleman and lady slowly walked up the aisle, and placed themselves in a pew near the pulpit. The old gentleman sat in a position next the wall—in a position that favored sleeping admirably. I judged from this that he was a person of "influence." A man and his wife, with two children, were the next I noticed. Their whole time was taken up in keeping the little ones under subjection. Now, a lady in deep mourning is the last to enter, and the sexton thinks a seat in the back part of the house good enough for her, because he knows her to be poor. A graceful smile lights up her face, as she moves in the place pointed out to her, though it is one of the poorest in the church; and she looks neither to the right nor left but straight at the preacher, who was just opening the services for the day. There's one, thought I, who is intent on listening to the minister, and has need of consolation. She was a widow. All through the sermon, which was not a very long one, the aspect of things was not changed in the least, the various parties mentioned being still engaged as they were in the beginning of the discourse. Now, I ask the question, why do people go to church? Do they do any good? With some few exceptions, they do not. Some go to gape and gaze at the congregation; some to be seen and talk silly nonsense, when they should have their ears open; some to crack nuts, eat apples, and spit tobacco juice over the clothes of their neighbors; some to keep noisy children quiet; and a few, very few, to hear the preacher. Reader, is not the above an impartial picture?

I do not intend, by the above remarks, to denounce preaching, as might be inferred by some readers of this article, but wish to assert that what we all go to church for is to worship GOD in a right but sacred manner. I think that many of the clergy, not only in our own Church, but in all denominations, are often remiss in their duty in not administering a rebuke to such persons as I have referred to in this article. I shall recur to this subject again. A. W. G.

For The Churchman.

CHARITY.

DEAR SIR,—To-day I had the pleasure of seeing your paper of the 7th inst., and was struck with the reading of a little piece over the signature of "CHARITY," and though not a Church member myself, nor a personal acquaintance of the one in whose behalf it seems to have been written, the feeling, the principle that doubtless prompted its writing, found so ready a response, that I take the liberty of thus referring thereto. While I am no Church member, you will not understand me to say that I am not an attendant; I might almost say, a regular church attendant. My parents in early life imbued my moral being with Christian principles, and I trust church attendance has strengthened and still more firmly fixed them; prominent among those principles I earnestly desire to cherish that of *Charity*, and would that I could more fully practise it, that it were more fully practised by all, especially *Church members.*

When we come to that part of the beautiful chapter of Corinthians, where it is said, "*Charity suffereth long and is kind*," how forcibly we are struck with the difference between its principle and that which is shown in the treatment of one who had long been steadfast, and proved himself worthy of his calling, yet in an hour of *strong* temptation forgot himself, and yielded to an inherent desire to act indiscreetly; and for that indiscretion, while the surrounding or connecting circumstance of temptation is thrown out of view, it would seem that too much pleasure has been afforded the *Church*, in their thus-far-ceaseless persecution; forgetting at the same time the example held up to the world, of such a glaring want of the practice of that *Charity*, without which it is impossible to please GOD. For the sake of the Church, there has been cause for condemnation. I read, and with no pleasure, I assure you, the offence for which the Venerable Bishop ONDERDONK was suspended from the functions of his diocese; but for humanity sake, let the past suffice, and hasten to reinstate the venerable man of GOD to the office for which, by current report, he is so eminently fitted; and thus give proof to the world, that as a Church, you delight not, in violation of the promptings of an enlightened conscience, to indulge in ceaseless persecution. BALTIMORE.

14th Oct., 1854.

OPEN COUNCIL.

*** Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop WATSON, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"*Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of the former, and of nature itself.*"—CLARENDON.

OUR CHURCH SERVICES.

MR. EDITOR,—Whilst a clamor is being raised outside the Church against her offices and ministry, it is painful to see that within her borders there exists a distrustfulness of the means of conveying grace, which in a wisdom guided by the Divine inspiration, the Reformers of the Church of England thought sufficient for her members.

Members of the Church are venturing to question whether it would not be better, by a modification or alteration of the Services of our Book of Common Prayer, to conciliate the separatists, and induce them thereby to accept *(in their own acceptation)* of the doctrines of the Church. It is suggested, that the Prayer-Book, as it now is, is not sufficient for the wants of these times, and that more license is required. Let the Church take warning from the troubles which a like spirit brought upon the true Church in Scotland, when to conciliate others, *even in the body of the Catholic Church*, she abandoned, or made of secondary effect, her ancient Communion office.

But have our offices of devotion ever been fairly tried and known to fail? I doubt it, for never have I seen the worship of the Church conducted with such dignity and propriety which they admit and require, in their *responsive* and *ceremonial* order, that those outside her pale were not drawn towards her; and though some, in a factious manner, emulating the spirit of too many among her members, would cavil, still she not only held her own but gained strength. Witness the move and progress made by Dr. HOOK, of Leeds, in that populous town where schism and infidelity had grown up, hydra-headed.

No wonder if the sects do consider our worship *unreal*, when they visit our churches and see the members having a prayer-book, which they profess to hold as scriptural in its doctrines and usages, yet in no respect conforming either in *position* or in *voice* with what is therein contained. Hardly one in a hundred kneeling on their knees, the responses but a slight murmur, and the singing *performed* by a choir of singers, often times not even members of the Church. Surely, Mr. Churchman, before distrusting our Holy Mother, so far as to change what has received the sanction of so many centuries, and has been sealed with the blood of martyrs and tears of Confessors, we ought first to try whether they are not efficient, *if fully carried out*. GOD grant that our reverend fathers in God, the House of Bishops, may be guided by the Almighty in their investigations, and may preserve that conservative principle which has saved our Prayer-Book in many a dark and threatening hour. I remain most respectfully yours,

Columbia, S. C. H. L. O'N.

ORE ABOUT THE CONSTITUTION.

MR. EDITOR,—I have carefully read the discussion between your two correspondents on Mr. SUMNER's interpretation of his official oath to support the Constitution; and I was not a little surprised to find that an educated lawyer could cite ANDREW JACKSON as authority to sutain a legal or constitutional point, as did Mr. SUMNER. This fact is stated by your correspondent in your paper of the 21st October; and, after having stated it, and having also stated that JOHN QUINCY ADAMS approved General JACKSON's position, your correspondent proceeds to quote from Mr. SUMNER's speech at considerable length.

In the speech thus quoted, I find the following:—

"But reason here is in harmony with authority. From the necessity of the case I must swear to support the Constitution, either *I do understand it*, or as *I do* NOT *understand it*. But the absurdity of hanging on the latter horn of the dilemma compels me to take the former—and there is a natural end of the argument. Is there a person in Congress, or out of it, in the National Government, or State Government, who, when this inevitable alternative is presented to him, will venture to say, that he swears to support the Constitution as he does not understand it? The supposition is too preposterous."

It is generally understood among logicians that when a man reduces his argument to a "dilemma," he is very apt to reduce *himself* to an absurdity: for, as a rule, the dilemma is a mere refuge in words. The foregoing example is a striking illustration of this. It *sounds* well; and, at the first impression, the sound passes for sense. But what is *the truth* in the premises? *Does* a Senator swear to support the Constitution, either as he does understand it, or as he does not understand it?" *Certainly not!* He does nothing of the kind. The case is misstated by Mr. SUMNER, and his advocate overlooks the blunder.

The truth of the case, in my opinion, is simply this: *a Senator swears to support the Constitution, as he understands it, or, he does not swear to support the Constitution as he understands it;* the NOT applies to the *swearing*, not to the *understanding*. And when Mr. SUMNER's wonderful dilemma is thus truly stated, it is found to be no dilemma at all. Q.

NUMBER OF PLACES OF WORSHIP.—There are in the United States 36,011 places of worship of all denominations, affording accommodation for 13,849,896 persons, of which only 1,112 are Roman Catholic, with accommodations for 620,950. In the lake country and valley of the Mississippi, out of 13,661 churches, accommodating 4,891,002 persons, only 551 are Roman Catholic, accommodating 276,219.

THE OLD COTTAGE CLOCK.

BY CHARLES SWAIN.

Oh! the old, old clock, of the household stock
Was the brightest thing and neatest;
Its hands, though old, had a touch of gold,
And its chime rang still the sweetest.
'Twas a monitor, too, though its words were few,
Yet they lived, though nations altered;
And its voice, still strong, warned old and young,
When the voice of friendship faltered!
"Tick, tick," it said—"quick, quick, to bed—
For ten I've given warning;
Up, up, and go, or else you know,
You'll never rise *soon* in the morning!"

A friendly voice was that old, old clock,
As it stood in the corner smiling,
And blessed the time with a merry chime,
The wintry hours beguiling;
But a cross old voice was that tiresome clock,
As it called at daybreak boldly,
When the dawn looked gray o'er the misty way,
And the early air blew coldly;
"Tick, tick," it said—"quick out of bed,
For five I've given warning;
You'll never have health, you'll never get wealth,
Unless you're up soon in the morning."

Still hourly the sound goes round and round,
With a tone that ceases never;
While tears are shed for the bright days fled,
And the old friends lost forever!
Its heart beats on—though hearts are gone
That warmer beat and younger;
Its hands still move—though hands we love
Are clasped on earth no longer!
"Tick, tick," it said—"to the churchyard bed,
The grave hath given warning—
Up, up, and rise, and look to the skies,
And prepare for a Heavenly morning!"

FOR THE YOUNG.

STITCH! STITCH! STITCH!

Who has not wept over the *Song of the Shirt?* Who has not sympathised with the tenant of the garret—

In poverty, hunger, and dirt,
Sewing at once with a double thread
A shroud as well as a shirt!—

until the very names, "needle-work" and "needle-women," become associated with poor half-starved creatures, doomed by their employers to sit in foul atmospheres, chained to their seam by the constantly-plied needle and thread, like galley-slaves to the oar? And yet this continual ringing the changes on

Seam, and gusset, and band,
Band, and gusset, and seam,

is not such a scarecrow to all—is not always so fatal in its consequences; and though it may be the exception which proves the rule, in an instance we are about to mention, this stitch! stitch! stitch was preferred—nay, as enthusiastically followed as any branch of high art—as absorbingly as a passion for music, or a love of painting.

Annie Linton was the best sewer in Mrs. Roy's school; and the mistress declared, on inspecting the first shirt she made for her father, "that the Duke of Buccleuch himself might wear it!" This was high praise for little Annie, who was only eleven years of age; and she never forgot it. Her work was the neatest and the cleanest ever seen. Then she did it so quickly, her mother could not keep pace with her daily demand for "Something to sew."

"I wish Annie would take to her book," said Mrs. Linton to her husband. But it was quite clear that Annie would never take to her book; she had little reading and less spelling; and yet she could "mark" (with cotton) all the letters of the alphabet, as if she was a very miracle of learning.

"Something to sew!" eagerly demanded Annie.

"Will any mowing come of this sewing?" asked her father, with a very natural attempt at a pun.

"Those who do not sew shall not reap," said little Annie, cleverly taking up her father's meaning and her work-bag at the same time, as she whisked past him in fear of being too late for school.

Three weeks after: "Annie's learning to be a scholar," said Mrs. Linton; "no more demands for sewing." That afternoon Annie came bounding into the house from school, sat upon her father's knee, opened her work-bag, which hung over her arm, and putting a screwed-up paper into his hand, said: "There's the mowing."

Her father undid the paper, and found four half-crowns. "Annie," questioned her father, "where did this come from?"

"From the sewing," answered Annie, laughing delightedly at his surprise, as she escaped from his knee, and ran out of the room, to delay a little longer the solution of the riddle.

"Wife," said John Linton, "it is impossible that Annie could earn all this by the sort of child's play girls call work; and whom did she earn it from? I'm afraid there's something wrong." And, to tell the truth, Annie Linton was practising a little disguise; nor had she given her father all the money she earned. The sum originally was twelve shillings. This was all designed for her father alone; but a prior claim had come in the way. It was cold winter weather, and the children of the school brought the forms, in a sort of square, round Mrs. Roy's fire. Annie, who was a favorite of the mistress, always occupied a warm corner close to her own big chair. On the day in question, Mrs. Roy happening to be out of the room—

"I'll change seats with you, Jessie Wilson, if you're cold," said Annie, addressing a little girl, a very bookworm, who, clad in a threadbare printed cotton-gown, sat shivering over her lesson.

Jessie, thus invited, came a little nearer.

"You should put on a woollen frock like mine, and warm yourself well at your mother's fire before you come to school these winter-days," said Annie, scrutinising the poverty-struck appearance of the girl.

"Mother says," replied Jessie, "that she'd rather do without a fire than my schooling, and she can't pay for both."

"Has your mother no fire at home this cold weather?" asked Annie in amazement.

"No," said Jessie; "I wish I dared bring her with me here—it's warmer than at home. And I know mother is ill, though she won't tell me."

"Sit there," said Annie, placing Jessie in her warm corner; "and don't go out of school without me."

That afternoon the two girls went hand in hand to Jessie's door.

"Have you plenty to eat, if you've no fire?" asked Annie.

"This is the first day mother has been forced to send me to school without any breakfast," said Jessie, hanging down her head, as if ashamed of the confession.

"Here," said Annie, after a slight pause, untwisting the paper in which were deposited her first earnings; "I won't go in with you, for your mother might not like to take it from a little girl like me; but"—and she put two shillings into Jessie's hand—"that is to buy you something to eat, and a fire; and if your mother can sew as well as I can," said Annie with pardonable vanity, "I can tell her how to get plenty of money to pay for both."

No wonder Annie's riches increased: the first investment was a good one. Nevertheless, the concealing of it from her parents she knew to be wrong; she feared they would disapprove; and she added to her little prayer at night, after the usual ending of "God bless father and mother—*and forgive me for keeping secret* that I helped Jessie Wilson." Could the Recording Angel carry up a purer prayer to Heaven?

Of course, Mr. and Mrs. Linton very soon discovered that Mr. Seamwell, of the "Ready-made Linen Warehouse," was the grand source of Annie's wealth. He said there was no one who could work like her, and said that he would give eighteenpence each for the finest description of shirt-making. This was no great payment for Annie's exquisite stitching—and, thirty years ago, it would have brought her three-and-sixpence a shirt. But Annie is of the present, not of the past; and as she could complete a shirt a day, her fingers flying swifter than a weaver's shuttle, she earned nine shillings a week.

"Good wife," said Mr. Linton, "we are not so poor but that we can maintain our daughter until she's twenty, and by that time, at the present rate of her earnings, she will have a little fortune in the bank." But this little fortune amassed but slowly, for Annie seldom had nine shillings at the end of the week—there were other "Jessie Wilsons" who required food and fire.

Had Annie been a poet, she would assuredly have written, not *the* song, but *a* song of the shirt; for once when she was questioned as to the dull monotony of her work: "Dull? Delightful!" said Annie in advocacy of her calling. "Why, with this rare linen and fine thread, my stitches seem like stringing little pearls along the wristbands and collar!" What an anti-song of the shirt might not Annie have written!

Annie's eighteenth birthday was celebrated by a tea-party to all the seamstresses of Mr. Seamwell's establishment, where she was now forewoman; besides being a cheerful, kind-hearted little creature, beloved by every body, it was a compliment, Mr. Seamwell said, she well deserved—her admirable superintendence of the department allotted her having increased his business tenfold.

Some time after, there was a greater day of rejoicing in the firm of Seamwell & Co. The father had taken his son as a partner, and the son took a partner for life—the indefatigable little seamstress, Annie Linton. There never was a blither bridal. Annie—herself having risen from the ranks—had a present for every work-woman. Indeed it was a day of presents, for on that very morning, and in time to be worn at the wedding, a shawl arrived for Annie all the way from India—an Indian shawl that a duchess would have envied! Upon it was pinned a paper, on which was written: "Wear this for the sake of one who is now rich and happy, but who never can forget the service you rendered to the poor school girl.—JESSIE WILSON."

"Annie," said young Seamwell after the marriage, "I fell in love with you when you were a child, and came to our shop for your first sewing. I also happened to be passing when you gave part of your first earnings to Jessie Wilson; I was a boy then, but I said to myself: 'If I were a man, I'd marry Annie Linton; not because she's so pretty'—here Annie blushed most becomingly—'not because she's so industrious, but because she's so kind-hearted.'"—*Chambers's Journal.*

EXCERPTA.

IRRELIGION OF THE GREAT MEN OF FRANCE.—I know not when, but certain it is, that the nation has an immense progress to make in serious thought, if she wishes to remain free. If we look at the characters compared as regards religious sentiment, of the great nations of Europe and America, and even Asia, the advantage is not for us. The great men of other countries live and die on the scene of history, looking up to heaven; our great men appear to live and die, forgetting completely the only idea for which it is worth living and dying—they live and die looking at the spectator, or, at most, at posterity. Open the history of America, the history of England, and the history of France, read the great lives, the great deaths, the great martyrdoms, the great words at the hour when the ruling thought of life reveals itself in the last words of the dying. But cross the Atlantic, traverse the Channel, come to our times, open our annals, and listen to the last words of the great political actors of the drama of our liberty. One would think that GOD was eclipsed from the south, that his name was unknown in the language. History will have the air of an atheist, when it recounts to posterity these annihilations, rather than deaths, of celebrated men in the greatest year of France. Look at MIRABEAU on the bed of death. "Crown me with flowers," said he, "intoxicate me with perfumes. Let me die to the sound of delicious music." Not a word of GOD or of his soul. Sensual philosopher, he desired only supreme sensualism, a last voluptuousness in his agony. Contemplate, Madame ROLAND, the strong-hearted woman of the Revolution, on the cart that conveyed her to death. She looked contemptuously on the besotted people who killed their prophets and sibyls. Not a glance towards heaven. Only one word for the earth she was quitting,—"O! Liberty!" Approach the dungeon door of the Girondins. Their last night is a banquet; their only hymn the Marseillaise! Follow CAMILLE DESMOULINS to his execution. A cool and indecent pleasantry at the trial, and a long imprecation on the road to the guillotine, were the two last dying thoughts of this dying man on his way to his last tribunal. Here DANTON on the platform of the scaffold, at the distance of a line from GOD and eternity. "I have had a good time of it; let me go to sleep." Then to the executioner, "You will show my head to the people; it is worthy the trouble!" His faith, annihilation; his last sign, vanity. Behold the Frenchmen of this latter age! What must one think of the religious sentiment of a free people, whose great figures seem thus to march in procession to annihilation, and to whom that terrible minister, death itself, recalls neither the threatenings nor promises of GOD! The Republic of these men without a GOD has quickly been stranded. The liberty, won by so much heroism, and by so much genius, has not found in France a conscience to shelter it, a GOD to avenge it, a people to defend it against that atheism which has been called glory. All ended in a Soldier; and some apostate republicans cannot be heroic. When you terrify it, it bends; when you buy it, it sells itself. It would be very foolish to immolate itself. Who would take any heed? the people ungrateful, and GOD non-existent! So finished atheist revolutions.—LAMARTINE.

A FEW CHANGES SINCE THE REIGN OF GEORGE THE THIRD.—We find the following passage in Lord MAHON's *History of England*:—"Of Edinburgh and London at that period, we may note how far either was from its present size. Sir WALTER SCOTT, where in *Guy Mannering* he treats of the close of the American war, says of his own romantic city, that the New Town on the north, since so much extended, was then just commenced. But the great bulk of the better classes, and particularly those connected with the law, still lived in flats or dungeons of the Old Town. In London, the whole space west of Buckingham gardens—that space now covered with stately squares and streets, surpassing of themselves, in wealth and splendor, several whole cities and capitals of Europe—was, in 1765, no better than a line of marshy fields. The entire front of it was tehn offered for sale to George the Third, at the price of £20,000, and might possibly have been still cheaper to a private man. In 1780, Mr. ROMILLY, writing to his sister from Gray's Inn, complains of the cold north winds, and remarks that between himself and Hampstead and Highgate, there was only one row of houses. But while masses of new tenements began to shoot forth on every side, the Government of the day took no thought or heed of reserving open spaces in the midst of them—either as parks for air and recreation, or as sites for future public buildings. A few thousands or even hundreds of pounds would then have sufficed to make the purchases for which at a later period hundreds of thousands would be needed. As in Edinburgh the tide of fashion turned from the Old Town to the New, so in London, though from other causes, the change was equally decided. Many of the favorite resorts of the rich and great in the last age have since been relinquished wholly to the middle classes. It may suffice to give as proofs the two chiefs of the last administration of Queen ANNE. BOLINGBROKE, a man of the world no less than a man of business, lived in Golden square, and HARLEY, till he became Lord Treasurer, in Buckingham street, Strand."

PARTIAL VIEWS IN THEOLOGY.—The wise and Christian way of dealing with the writers of former ages is to seek out and be thankful for the truths which they do contain, not to disparage and reject these, because they are not combined with other truths, which, according to the order laid down by GOD for the manifestation of His counsels to the speculative and reflective understanding, could not stand out so prominently before the theological mind, until that mind had traversed certain previous cycles of thought. The same constellation is not always vertical even now; and they who turn their eyes toward some other quarter of the heavens, still behold some configuration of heavenly truth; for GOD's word is as full of truths as the sky of stars. Not that the order and sequence of these truths is immaterial; but the lively apprehension of even a subordinate truth is far more valuable than the most accurate formal acquaintance with the correctest system of theology. Nevertheless, summary censures have been very common among a large body of divines, especially during the last century, and have mostly become more vehement with the increasing ignorance of dogmatical and historical theology. Histories of the Church, or works so calling themselves, have been written, which in fact have been little else than attempts to trace the history of a single doctrine, such as that of Justification; which has been identified by the historian with the whole of Christianity, and without the distinct systematic recognition of which he has assumed there could be no Christian life or Christian truth. Thus in Milner's superficial work all the other manifestations of the Christian spirit and forms of Christian doctrine are well nigh passed over; and the readers are led to suppose that Christianity for several centuries was all but extinct, because the views of theologians on this primary doctrine were ill-defined or erroneous. Through the influence of such works a shallow tone of contented ignorance becomes prevalent; men being ever ready to lay hold on that which flatters their indolence and presumption, and seems to warrant them in condemning peremptorily, without going through the labour of investigating. Yet they who speak contemptuously of the Fathers, because the doctrine of the satisfaction of Christ's death does not hold its right supremacy in their theological system, would also, were they consistent, look slightingly on many books of Scripture itself, because in them too it has pleased God to reveal other portions of the infinite riches of His truth. In fact this is a quality of all divine truths, and an attestation of their divine power, that their operation is not single, but manifold,—that they branch out on every side,—that they are the centres of numberless concentric circles, which may pass through very different regions of thought, but which all, if they preserve their relation to their centre, receive their constitutive principle from thence.—*Archdeacon Hare.*

THE RUSSIAN COURT AT THEIR DEVOTIONS.—The Empress occupied a seat to my left; the rest of the assembly standing during service. Her Majesty was evidently suffering from ill-health, and only rose occasionally during particular parts; the ladies of the court were behind her and the Emperor. The imperial family were to the right, on the opposite side of the chapel, with the general officers behind them; the ministers stood in the centre, where I was. Three arches, supported by square columns, separated the imperial family from their suites. The service was conducted by two priests, arrayed in gorgeous robes of green and gold, with mitres on their heads. One stood within the screen of the altar, the centre door of which was open; and the other in the chapel, outside the screen, holding a book from which he read portions of the scriptures. The service was chanted, and sometimes sung, by a choir of fifty men and boys of all ages, placed twenty-five on each side of the altar, facing each other. There was no instrumental music, but it was sometime before I could feel certain of this fact; for such was the intonation, and the various voices were so perfectly harmonised, as to imitate the swelling tones of an organ, which imparted a striking solemnity to the performance. At times the screen was closed—during the consecration of the Eucharist, I suppose; at other times two assistants entered from side-doors, with censors of burning incense, which they handed to the priest; the latter, taking them, swung them three times towards the congregation, who repeatedly crossed themselves; and this, with the repetition of a few words (Kyrie eleison), was all the part the congregation took in the service and the responses. Once during the service I was honored with the observation of the Emperor; at another time the eyes of all the persons present were turned towards me; they were no doubt praying for a release from their enemies.—*Personal Narrative of the First Lieutenant of H. M. S. Tiger.*

HEBDOMADARY.

SUNDAY, NOVEMBER 5.—*Twenty-first Sunday after Trinity.*—The collect for this day is a prayer for pardon and peace—that we may be cleansed from all our sins, and serve GOD with a quiet mind.

Fifth of November: Gunpowder Treason and Plot.—This day is not unknown here—although neither the Church nor the State has anything to do with it, and, of course, its observance has never been regarded since we achieved our independence: while a dependence of Great Britain, a day so commemorative of national blessing would not go unnoticed. Indeed, it is impossible to say that we of the United States are not without some interest in it; for had the conspiracy that was, as on that day, so signally defeated, succeeded in its object, our own Protestant interests, even at this day, might not have been in the palmy state they now are. In the Church of England it was, and nominally continues to be, one of those occasions when State Services were thrust upon her—not by her own Convocation, which alone has any such authority, but by an unconstitutional stretch of the Royal Prerogative. The offices are appended to the Book of Common Prayer—though without the regular sanction of the Church herself. The Form of Prayer for the Fifth of November is entitled, "A Form of Prayer with Thanksgiving, to be used yearly upon the Fifth day of November, for the happy deliverance of King JAMES I., and the Three Estates of England, from the most traitorous and bloody-intended massacre by gunpowder. And also for the happy arrival of his Majesty King WILLIAM on this day, for the deliverance of our Church and Nation." After the lapse of about two centuries and a half, however, and under the altered circumstances of the country, in her political position, it is an occasion respecting which the opinion has been gaining ground year by year, that it is "more honored in the breach than the observance." Its lingering remains are now confined almost exclusively to the urchins in the streets with their fantastic "GUYS"—not one in a hundred of whom, by the way, knows what it all means.

SAGACITY OF THE SHEEP DOG, OR COLLIE.—On the 18th February the shepherds on the extensive grazing grounds belonging to Capt. Grant, Achorachan, Glenlivat, were compelled, in consequence of the heavy falls of snow, to drive the sheep from the high grounds. It turned out that sixty head were missing, and for which instant search was made by the shepherds. For a long time no clue was got to the missing animals, and the shepherds were nearly exhausted with fatigue, when one of their dogs was seen digging a hole in the snow with its fore feet. The shepherds went to the spot, and down the hole made by the animal, one of the men thrust a stick, and instantly discovered by the motion that it touched a living animal. The men now all set to work, and, after removing snow to the depth of six or eight feet, found the whole of the missing sheep all huddled together. Had it not been for the timely discovery, it is more than probable that not one of the sheep would have been left unsmothered.—*Banffshire Mail.*

EVEN IF RELIGION IS FALSE.—Suppose, after all, you shall be told this religion is false; but, meanwhile, it has restored in you the image of GOD, re-established your primitive connection with that great Being, and put you in a condition to enjoy life and the happiness of heaven. By means of it you have become such, that, at the last day, it is impossible that GOD should not receive you as his children, and make you partakers of His glory. You are made fit for paradise—nay, paradise has commenced for you even here, because you love. This religion has done for you what all religion proposes, and what no other has realized. Nevertheless, by the supposition, it is false; and what more could it do, were it true? Rather do you not see that this is a splendid proof of its truth? Do you not see that it is impossible that a religion which leads to GOD should not come from GOD, and that the absurdity is precisely that of supposing that you can be regenerated by a falsehood.

THE CHRISTIAN POET'S LAST SONG.

JAMES MONTGOMERY, the poet, thus devoted his latest energies to hymn his SAVIOUR's praise The following sacred song, so full of faith, of gratitude, and love, was composed only the day before his death—April 29, 1854:—

O come all ye weary,
And ye heavy laden,
Lend a glad ear to your SAVIOUR's call:
Fearing or grieving,
Yet humbly believing,
Rest, rest, for your souls he offers to all.

O then sing hosanna,
With jubilant voices,
And follow his train with willing accord;
Like him, meek and lowly,
In heart and life holy,
Own CHRIST, as good servants, your Master and Lord.

How easy his yoke is,
How light is his burthen!
But what he suffered no language can tell—
His grief in the garden
To purchase our pardon,
His pangs on the cross to save us from hell.

Hence loud hallelujahs
Shall sound without ceasing;
And till they all meet in the kingdom above,
The living, the living,
Prayer, praise, and thanksgiving,
Shall joyfully render their love for his love.

COMMUNICATIONS.

For The Churchman.

THE GOOD CHURCHMAN.

(CONTINUED.)

The feelings of the good churchman towards the Church are filial and reverential. He considers it, not as one of the denominations, but as the spouse and body of CHRIST, and thus his spiritual mother. He regards his duty to it as resulting, not from his having voluntarily chosen to belong to it, but from the authority which GOD has given it to *claim* the membership of those who would be CHRIST's followers, and their placing themselves under its counsel and ministrations in things pertaining to their spiritual and eternal welfare; and from the fact that according to the evangelical dispensation, that is, according to GOD's appointed method of extending to men the benefits of that salvation, all the merit of which is in CHRIST's atonement, and all the ability to attain to which is of the free gift of the HOLY GHOST, men are required to seek those benefits, through union and communion with the Church.

The attentive and unprejudiced reader of the Bible sees it to be a clear doctrine of the Gospel, that the Church has a divine right to prescribe duties to its members, and provide for their guidance in the ways of truth and righteousness, their continuing steadfast in the faith, their walking in all the commandments and ordinances of the LORD, and thus their use of the appointed means and performance of the appointed conditions of grace and salvation; all being "done unto edifying," and "decently and in order," as these qualities are regulated by the great principles of right thinking and right doing, which the Bible contains; and as they lead to the adoption of the requisitions of religious and moral duty, set forth in Scripture, and proved by it and ancient authors, to have been incorporated by primitive Catholic consent and requirement, among the permanent obligations of the Church.

That communion which constitutes, in this country, *the* Church founded at Jerusalem, extended to Britain, and thence brought hither in its identity, reformed from the unevangelical and uncatholic peculiarities of Popery, and eschewing similarly characterised peculiarities of Protestantism, has set forth its great principles of faith and duty, and its requirements for the due exercise of those principles by its ministers and members, in its Book of Common Prayer. By this the good churchman seeks to regulate his spiritual character and life. Its large and constant use of the Bible bears ample testimony to the truly evangelical character of its principles and requirements, whether they be such as the Bible specifically enjoins, or such as "may be concluded and proved by the Scripture" to be in accordance with its principles and spirit, and, therefore, a fit subject of ecclesiastical requisition.

At the foundation of the good churchman's faith, piety, and morality, lie a constant reference to and dependence upon the Bible. It is a glorious and holy distinction of the Catholic Church, marking its severance from both Popery and uncatholic Protestantism, that it keeps the Bible in the vernacular tongue constantly before its members. It provides for and enforces the public reading of the greater part of it more than once—some parts many times—in every year. Its members can never attend any of its public services without hearing much of Holy Scripture, and adopting large portions of Holy Scripture in their devotions.

Conformably to this *spirit of the Church*, the good churchman is eminently a Bible Christian. He keeps the Bible before him as his guide. He constantly reads it, and hears it read by the Church, that he may be well assured that it does not bear its divine testimony against any of his doctrines, principles, views, and practices, in faith, piety, and morality. From the Church's example of enunciating in its congregations *all parts* of the Bible, he learns to *take the whole*, and not only such parts as his feelings and fancy, or the feelings and fancy of an individual spiritual guide, may select, as the rule and measure of his religion and morals.

Learning, however, from the constitution which the Gospel—GOD's great system of love and mercy to our race through the Divine Redeemer—has given to the Church, and the rank it has conferred upon it as a part of that system, that *it* has authority, under the Gospel, as man's guide in things pertaining to his salvation; he reverently respects its guidance, and looks to it as his best means of rightly understanding the Bible's teaching.

On this point, as on every other connected with human duty and responsibility, the true course lies between two extremes of error. The extreme here on the one side is the notion of the infallibility of ecclesiastical decisions. This is most vociferously maintained by a portion of christendom, which arrogates to itself a claim to being exclusively *Catholic*, although it is but a section of the Christian community; being severed from that immense portion which constitutes what is known as oriental christendom; and from that Anglican Communion, which, in its British and American branches, is gathering to itself, in constantly largely increasing numbers, Christians in all parts of the world.

Even if there was ground for faith in the infallibility of the *Catholic* Church, this applies not to the *Roman* Church by itself, even if it *can* show a valid claim to being a *part* of the *Catholic* Church. The truth is, that it is more than a thousand years since the Catholic Church has had an opportunity of being heard in its collective capacity. Meanwhile the decisions and requirements and developements, that is, rationalistic improvements upon the faith of the Roman body of professing Christians, come to us as determinations qualified in their character and claims by its gradually but rapidly increasing departure from the purity and integrity of the evangelical and Catholic system. The testimony of those councils which were held by the Catholic Church before Rome's arrogance rent the body of CHRIST, and severed itself from Catholicism, may be, and ought to be, received as a fair interpreter of that New Testament which was given to the Church as the record of the principles of faith and duty, that CHRIST and His Apostles had established therein. And this testimony is strong against the peculiarities of Popery.

With these peculiarities, therefore, the good churchman has no sympathy. What is truly Catholic he admires and loves. On all that was brought in by the Roman Church, after its severance from Catholic communion, that is, since its separation from communion with the oriental churches, he looks with suspicion. There may be in it somewhat that is consistent with evangelical and Catholic principles, and wholesome for Christian reception and observance; but the reasonable presumption is—and the more reasonable as Romish developments become more modern—that what is peculiarly Roman, is sectarian and uncatholic, and cunningly devised for its own party purposes, and, therefore, to be avoided.

The good churchman, however, is well aware that Popery is by no means the only unevangelical and uncatholic error which has marred and injured the true system of the Gospel. Utter repudiation of the authority of the Church, and the fallacy of considering each man's private judgment touching what he thinks the most reasonable, and the most accordant with his ideas of fitness and propriety, as his rule of preference in religion, have been sources of grievous departure from the truth as it is in JESUS. Hence the awful extent to which the mere Protestant principle has been carried in claiming Scripture and Church character for departures from the Gospel, which, beginning at rejection of the constitution that GOD, by his Holy Spirit, appointed for His Church, and indifference to the primitive and Catholic safe-guards thrown around the evangelical system, have gone on until CHRIST and the HOLY GHOST have been rejected, and Christianity reduced to a mere phase of philosophy, offering every indulgence which any man can claim for the boasted rights of his reason, his judgment his fancy, and his feelings.

The good Churchman thanks GOD that his Church is emoved from both these extremes. As *the* Church, it is too true to *the Gospel* to have fellowship with anti-Christ, whether in Popish or Protestant guise. Carrying out the work of reform as far as was consistent with the great object of restoring to its purity the existing old Church, as distinguished from establishing another and a new one, it has so formed its regulations and provisions as not only to distinguish itself from other communions, but also so to guard the scriptural, primitive, and Catholic essentials of the Church, as to avoid admixtures with those who either have not these essentials, or have them so marred and corrupted with inconsistent and hostile adjuncts, as to hinder or destroy the blessings designed by them. Thus, while many of the Church's peculiar regulations and provisions are enforced by divine requirement, and cannot be abandoned consistently with its evangelical and catholic character; others are so intimately blended with these, and so important as measures of defence and security for things of higher obligation, that the whole has claims upon the conscientious attachment, the discriminating preference, and the faithful and consistent practical adoption, of all who love the Church for CHRIST's sake, and for the sake of the agency for man's spiritual and eternal good with which CHRIST has vested it. There are undoubtedly good things in the sectarian system, both Popish and Protestant. The good Churchman, as a just man, has no hesitation in allowing this; and, as a Christian, he has charity for all whom he thinks in error, cheerfully allows them the credit of honesty and sincerity, and yields to the claims of their personal virtues to respect and esteem. True, however, in his devotion to the cause of the Gospel, and warned by that voice of GOD which so clearly speaks in history, of the sore evils inflicted on the Gospel by Popery and uncatholic Protestantism, he would have the Church, and himself as her faithful and loving son, clear from all mixtures or compromises with either. His faith, his piety, his charity, he would have enlightened, and sustained, and carried out in action, according to her way, and through the means of grace of which she is the divinely-appointed dispenser. He would, the LORD being his Helper, have her system so preserved and followed, as to manifest, in broad distinction from the errors around her, her legitimate claim to the honor, love, and confidence due to the "one Catholic and Apostolic Church" of our holy faith.

B. T. O.

[To be continued.]

For The Churchman.

Theological Grammar School.

NO. I.

Among the questions circulated by the Commission of Bishops on the Memorial, the first in order concerns the preparation for the ministerial office: "Can the method of preparing young men for the ministry be improved?" &c. It would far exceed the limits of a fugitive essay to enter deeply into this subject, as it would require a review of Theological training, in all its departments more or less minute; and we shall content ourselves, therefore, with some suggestions on one department, with the hope of eliciting more practical views than we profess to offer.

And here, first of all, it is obvious that as the Church grows and spreads, and as her institutions of learning increase in number and facilities, it becomes also important to make every department more and more thorough in the general course; and, for this, to aim at such a sub-division of literary as may make the whole more complete, by giving greater perfection to each one.

The most important department in Theological training is, unquestionably, that which concerns the Scriptures and their interpretation. *Bonus interpres, bonus theologus*, is a dictum which needs no comment or commendation. The great business of the theologian is to understand well, expound, and teach the truths of revelation, and to make this the star to guide him over the great deep of its Theology, as well as over the indefinite wastes of mere human philosophy.

He can do nothing here without the Bible; and though we do not say that this, without the key of critical apparatus, "is a sealed book," yet to be a master in Israel, all Theology must be reduced to a sound interpretation.

But in order to place this important department on a broader and deeper foundation than the usual course admits, this seems to demand some additional discipline, even for an entrance upon the general Theological course. At present, the chief preliminary to the Theological School is the College. Here, however, the only book read in the philological course bearing upon Theology is a small portion of the New Testament, and that read only for the purpose of a bare initiation into the elements of the Greek. The other authors usually read in colleges, though adapted to the general objects of the College course, are not sufficient either in amount or kind of matter for the objects of Theology. The primary object in the College course is to read chiefly such authors as are calculated to form and improve the taste. Elegance of style and genius here predominate over the importance of matter and of facts. It makes the student acquainted with the choice spirits of pagan antiquity, who strewed that ancient ground with the flowers of a noble language, and these he gathers in his way. But besides this, the Theological student should travel over the more extensive ground of authors that tell him more of the real life of that antiquity, by making him acquainted with times, places, events, and with men. The College affords, chiefly, the ornamental florilegium. Theology needs also the nutritious spicelegium. The student should be placed in his preparatory course more in the position of the New Testament age and regions. He needs the study of prose writers more than poets, or even orators, though he cannot dispense with either. Both are necessary to form his judgment on the style in which a thought is clothed; but sober prose is the natural aliment of the New Testament Greek; and it is this which furnishes the surest and best of phrases and their import. Facts and phrases are the two eyes of Hermeneutics, and, like eyes, they mutually confirm each other. The parallel view gives the true position of the object; and if we must use them singly, the alternate use is a test to correct it. An enlarged, if not an extensive course of Greek reading, would thus form the best introduction to practical Hermeneutics, just as the study of Euclid is the best introduction to practical logic, where the student is already doing what he is yet to learn in the abstract.

On a subject so important as that of Biblical Interpretation, the value attached to it by the Faculty of the General Theological Seminary is so well known, and the labors of the learned professor, who has charge of this department, have been before the Church so many years, that it would be superfluous to refer to their laborious duties and their well-known wishes to have as thorough a preparation for the Seminary as possible. A well-prepared class is a great relief to the professional chair, and to none more so than the department of Excgesis.

But if any should think we are urging a superfluous point, we will only appeal to the example and testimony of the celebrated Jerome. At great expense and trouble, in order to prepare himself for the office of a Biblical interpreter, he went to the East to study Greek and Hebrew. He took lessons in the former from a celebrated father of the Eastern Church—Gregory of Nazianzum;—in the latter, he was instructed by a Rabbinical Jew, who ventured, at great hazard and for no small consideration, to come and give his lessons by night. He compares him to another Nicodemns, afraid of the Jews, who forbade any one to impart the knowledge of their law to the Gauni (Gentiles), and especially to Christians. But to show what ideas he had of the mental apparatus necessary for a Biblical interpreter, he writes thus in reference to his own Exegetical labors: "It is one thing," says he, "to compose our own books—for instance, on grace, on avarice, on faith, on virginity, on widows—and on each subject to combine worldly eloquence with testimonies drawn from every part of Scripture, and thus to make a pompous display of our discourse on common topics; it is another thing to enter into the sense of the Prophet and the Apostle; to understand why they wrote; with what grounds they confirmed their declaration; what peculiarities distinguished the Idumeans. Moabites, Ammonites, Tyreans, Philistines, Egyptians, and Assyrians, in the Old Testament."

In another place he says: "It is necessary that according to the diversities of places, times, and men, by whom they (the works) are written, they should have different causes, subjects, and occasions," for their origin.

What we have said thus far may suffice to prepare the way for our proposition, in order to secure a more thorough preparation for not only the future ministry, but for an entrance into the Theological Seminary itself—*i.e.*, the formation of what, for the sake of distinction, we have called a Theological Grammar School—*i.e.*, a school, or institution, preparatory to Exegetical Theology. And here, in speaking of such an institution, we cannot be misunderstood to mean anything but an entrance into the Seminary; so that the labor of preparation, which is often necessarily crowded into that course, may be anticipated before it is begun, and the student come with the adequate mental discipline and materials for the lecture-room.

It is, in short, an Auxiliary Institution, which, it may not be vanity to say, if practically carried out, would be an improvement upon the success and prosperity of the Seminary as it is. Such an institution, as its name implies, would bear much the same relation to the Theological Seminary as the Grammar School to the College. It takes its name, in the latter, from the fact that the Grammar is the leading text-book, and is never laid aside until its course is finished. The parallel need not be exact in all its details for the Theological School, as the exercises would consist chiefly of a course of reading; but in one feature, to be named in the further exhibition of it, the analogy holds good;—it is the drill of the Grammar that makes the scholar.

The institution here proposed for the more thorough preparation for the one department of Exegetical Theology, is to consist of three subordinate departments, all with reference to the one mentioned.

1. A department for the reading and study of such Greek authors as flourished near the Christian era, with a particular view to facts and style. These are to be the prose writers, among which we may instance Strabo, Diodorus, Leandus, Dionysius, Haliarnasus, Polybius, &c., &c., according to a proper limitation of time and matter. These are to be read, so that the student may take up any part and translate within an assigned compass, and also stand an examination on the matter embraced.

2. The second department is for patrishcal Theology, or the reading of the fathers of the first four centuries, to as great an extent as time will allow. The apostolic fathers to be read entire; the others in selections.

3. The Hebrew Grammar to be studied, so as to familiarize the student with all that pertains to the simple reading of the Hebrew text—vowel points, accents, analysis, in a word, the drill of the Grammar—to be kept up until the student leaves the institution for the Seminary,

These three departments, with one or more professors to superintend them, would form the required course of study for one year after leaving college. Any one who has passed through this prescribed course on the testimony of his professor or instructor, should be admitted into the Seminary without examination.

Time, and the experience of the professor, would show how much could be done in each department in a given time, and the course could be adapted accordingly. As the New Testament would be the main object of the Greek course, portions of this might be read by the student, at the same time not to be recited in the lecture-room, but with a view to passages that deserve particular attention. The apocrypha of the Old Testament might also be read as a part of the Greek course before the fathers.

In another number we shall enlarge somewhat upon the repective importance of each of these three departments. And here, before we close this number on the subject, we will advert to a point involving another kind of preparation for the ministry, and which might seem to accord more with the purport and spirit of the questions before the Church. It may be thought by many pious and practical Christians of our communion that we do not here meet the question with that which is most important first and last—viz., the proofs of personal religion in the student.—This undoubtedly is the first and most important requisite, without which the study of Theology for the ministry is, *nomen sine re*. We go upon the presumption that this exists. It is the presumption upon which, indeed, the student is admitted, and upon which no question is raised, unless the contrary appears after his admission. It is not, therefore, that we ignore this basis that we say nothing about it in our estimates for the Christian. Notwithstanding our dictum above,—*bonus interpres*, &c.,—we also agree with another dictum current with the early veterans of the Reformation—*prayer*, *trials*, and *study* make the divine. *Trea paciunt Theologum, Oratro, tentatro, medetatro.*

Yet, besides our wish now not to mingle one thing with another, and the wish to do only one thing at a time, we will add that the intellectual basis itself upon which we would place the office of the interpreter of Scripture, is one that spreads over the depths of all true religion, and into which no one, we believe, can truly enter without being a truly religious man. Nay, more—we contend that it has been chiefly from a deficiency on this ground that we have had so many apostacies to the Church of Rome. Those men have first built their church in the air, from the crude materials of distorted history, and then supposed they had found it in Rome. Had they been as earnest in searching the Scriptures as they have been ingenious in finding arguments to cover their defection, they could not help perceiving that the religion of Scripture is often very different from the religion of man—and, above all, that the religion of Jesus and that of Rome are two different things.

C. F. C.

For The Churchman.

TO THE ED. OF THE "EPISCOPAL RECODER."

I have now, Rev. Sir, in mere self-defence, touched upon a number of those points in your pamphlet, which, if allowed to pass unnoticed, might induce your readers to believe that you had convicted me of serious error. But, as it is obvious, from numerous assertions and insinuations, that the main part of your argument—founded on concessions of Episcopal writers—is designed to bear against the teaching of my Catechism No. 6. I shall add a brief remark or two on your reasoning and your conclusions.

In both of these I conceive that you do injustice to those writers; for the substance of all their concessions resolves itself into this, 1st, That under the pressure of dire necessity, *extraordinary* measures may be resorted to for the organization of churches, and the supply of ministers. 2nd, That on the continent of Europe, subsequent to the Reformation, and also in America, at the period of the Revolution, *this necessity existed*. Admit now that this was the opinion of those writers; still it was *only* their opinion, and affected not their deep and conscientious belief that "from the Apostles' time there have been these orders of Ministers in Christ's Church—Bishops, Priests, and Deacons," and that "Almighty God" by his "Divine Providence," and by his "Holy Spirit," hath "appointed divers orders of ministers in [His] Church," and that "in *this* Church," (agreeably to its rank as a branch of the Church Catholic,) none may execute the functions of the Ministry without Episcopal consecration or ordination. Whether amid the turbulence, the distractions, and the perils which environed the Church of England in other days, the desire of conciliating the services of the adherents of the foreign reformation against a common and formidable enemy, might not have led to a somewhat precipitate judgment on the question of *necessity* and its issues, is a point on which every one must form his own opinion. But when we know that the very stoutest of the foreign Reformers themselves deplored their want of bishops, and envied the happiness of the Anglician Church in possessing them—when we know also that *at first* they intended *not* to set up an irregular ministry, a new aspect is given to the case, and we may well doubt whether the indulgent language of our early divines could be justly applied in the same quarter, after the longing for Episcopacy had become extinct, and merged in the creation of *rival* establishments of religion. In regard to the inconsistency which some of those writers exhibit in the maintenance of two views essentially opposite, the task of reconcilement will be as difficult on your part as on mine; for you cannot be unaware that while you were transcribing passages to support the levelling theory of your pamphlet, there were in the very volumes under your hand, and even in some of the very paragraphs under your eye, such countervailing statements as would have lessened the weight of your argument, and been of important use to your readers.

As an instance of this, I will refer to your quotation from Burnet, on pages 15 and 16 of the pamphlet. Here it is manifest to the reader that a hypothetical case is presented, the moral quality of which turns on the existence of a highly important contingency. "If a comapny of Christians" having no validly ordained minister, "should by a common consent desire some of their own number to minister, &c., though we are *very sure that this is quite out of all rule, and could not be done without a very great sin*, unless the *necessity* were *great* and *apparent;* yet if the necessity is *real* and not *feigned*, this is not condemned or annulled by *the article*." Burnet then goes on to allege that "the Foreign Churches" constituted such a case, and were acknowledged to be "true Churches" by "those who penned the articles," and "by the body of this Church for above half an age after." Now, as the articles were "passed" in 1552, Burnet's assertion extends to a period only a little later than 1602, comprising the very interval when several of the reformers on the continent, and a large proportion of the first generation of the reformed, were still living—when many hearts were longing for some act of providence to turn again their captivity, and restore to them overseers as at the beginning—and more than all, when Cranmer was cherishing a scheme "for the comprehension of all the reformed churches in one general communion," (Hardwick on the Articles, p. 82,) it is easy to understand the facility with which terms expressive of brotherhood might be unofficially employed, and concessions made, which charitably overlooked errors, supposed to be dependent on transient embarrassments. And, if Burnet himself, as in the extract, gives the sanction of his name to the opinion in question, it should in all fairness be stated that the same Bishop elsewhere exhibits his mind in terms which most plainly assert the doctrine of Apostolic Succession. I only add that if you claim authority for Burnet, because "his treatise is officially recommended by our own House of Bishops to the study of theological students," (p. 15,) it must be borne in mind that the bishops also "recommend" Potter on Church Government, Danberry's Guide to the Church, and Slater's Draught in the Primitive Church, on the unanswerable testimony of which works, no upright Churchman can be at a loss to judge which is the "Old' and which the "New" view of Episcopacy.

Your fiist extract from Hooker, (p. 20,) while affirming that ordination by bishops is the "ordinary course," admits that "God Himself" may "of Himself raise up" ministers—a point which it would be impiety to deny; and also that under "the *exigence* of *necessity*" we may be constrained "to leave the usual ways of the Church,"—a point which it will be time enough to discuss when *such* a case of necessity arises. Your quotation, however, does not sustain you in asserting that "here *Bera*'s orders are directly recognized as valid;" but, even allowing this, what will your readers think of the singularly illogical body of inference you draw from it, when the following strong and resolute words of Hooker meet their eye? "We require you to find out but one Church upon the face of the whole earth, that hath been ordered by your [Presbyterian] discipline, or hath not been ordered by ours, that is to say, by Episcopal regiment, since the time that the blessed Apostles were here conversant." And again: "It was the general received persuasion of the ancient Christian world, that ECCLESIA EST IN EPISCOPO—the outward being of a Church consisted in the having of a bishop." The 2nd quotation (p. 22,) is nothing to your purpose, inasmuch as it is not usually contended that for Episcopacy there is in Scripture any *positive, divine law* commanding it. Nor is there any such "law" for the Lord's-day, or for infant baptism, still less for non-episcopal orders. What Hooker means by "custom" may probably be gathered from his own words, which are these: "There are *at this day* in the Church of England no other than the same degrees of Ecclesiastical Orders, namely, Bishops, Presbyters, and Deacons, which *had their beginning from Christ and His blessed Apostles themselves.*"

As to Archbishop Potter, though you have given the *title* of his work, as if you were about to quote, yet you *quote it not*, but introduce other matter instead. The Archbishop's work undeniably teaches that very doctrine which it is the aim of your pamphlet to overthrow—the doctrine that Christ, in founding the "One holy, Catholic and Apostolic Church, placed in it a ministry in three orders, to be perpetuated to all ages by a direct succession from the original Apostles—a ministry not to be participated in in without Episcopal ordination. Nay, the Archbishop not only considers as "usurpers" those who assume the ministry without apostolical ordination, but likens them to "Corah and his confederates" whom the earth swallowed up. And he also does not scruple to tell us that if they are not punished in this ife, they surely will be in the next. If the "New York Catechism" had said *this* where would the printer have found exclamation points enough to give expression to your horror of such frightful intolerance! And yet I refer to the *very book* whose authority you would claim—whose bare *title* you have given—but whose pages you have not cited, though professing to do so.

Passing over to "Bishop Pearson on the Creed," your readers will naturally infer that *his* valuable testimony will give invulnerable strength to your cause. But here you fail again; for as well might you seek a defender in the present Bishop of Exeter or in Palmer on the Apostolic Succession. Doubtless, Bishop Pearson *is* a "very authoritative writer" as you confess; and his noble work "shows that in no point he differs from the weight of Church authority." So you declare on page 22. As it happens, however, Bishop Pearson so resolutely brings the weight of his own authority, and that of the Church, to bear on *the very opposite* of the pamphlet theory, that a passage of ten lines is all you have claimed from his truth-tellihg pages. And in bringing forward even this, you actually *shift the point in debate*, and then quote the good Bishop to prove what no churchman ever thought of doubting. Your readers should have been told that Bishop Pearson is the firm advocate of the Unity of the visible Church, and of the transmission of the powers of the Ministry through the lines of Apostolic Succession. And as you have summoned the bishop, let your readers now hear what really is his testimony; "The same Spirit which illuminated the Apostles, and endued them with power from above to perform personally their apostolical functions, fitted them also *for the ordination of others, and the committing of a standing power to a successive ministry unto the end of the world.*" (p. 495.) And, to wind up all in a word: "That Church alone which first began at Jerusalem on earth, will bring us to the Jerusalem in heaven; and that alone began there, which always embraceth 'the faith once delivered unto the saints.' (Jude 3.) Whatsoever Church pretended to a new beginning, pretendeth at the same time to a new churchdom, and *whatsoever is so new is none*—so necessary it is to believe in the *holy Catholic Church*,"—(p. 524.)

Rev. Sir, thus stands your case; and thus stands your pamphlet—a production well calculated to stir up one's grief that its undoubted literary ability, its brillance of thought and style, and the command which it exhibits of the sources of beauty and pathos, should be so abused to purposes of detraction and illogical reasoning, as to bring even the moderately furnished churchman to the conclusion that something like an affront has been offered to his intelligence. But I must reserve what I have further to say until next week.

Yours in love of truth and hope of peace,
WM. STAUNTON.

PROFESSOR HENRY REED.

The recent loss of the *Arctic* steamship, involving the destruction of three hundred lives, has cast a gloom over the whole country, such as no marine disaster has recently occasioned. In every section of the American Union, hearts are bleeding for the loss of friends who went down in that ill-fated vessel. May GOD, "who doth not willingly afflict or grieve the children of men," so direct the sorrow of the mourners, that they may seek peace where alone it can be found!

But private individuals are not in this case the only sufferers. In the loss of Professor HENRY REED, of Philadelphia, American literature has been deprived of a scholar and a writer whose special place in the world of letters cannot readily be filled. The Church, too, is called upon to give up one of the most useful and accomplished of her laity—a Christian gentleman, whose daily life approached as nearly perhaps to the ideal of perfection, as the frailty of our nature often will permit.

Mr. REED was born in Philadelphia, near the beginning of the present century, and graduated early at the University of Pennsylvania. His grandfather was General JOSEPH REED, the friend and correspondent of WASHINGTON, whose letters have been edited by one of his descendants. The Journal and Letters, too, of his grandmother, Mrs. ESTHER REED, have been lately printed for private circulation; and they have been pronounced by good judges as interesting as that graceful fiction, The Diary of Lady WILLOUGHBY.

On leaving college, Mr. REED applied himself to the study of the law. He was admitted to the bar, and for a short time engaged in the practice of his profession. But the rough encounters of legal practice were less agreeable to his gentle nature, than those literary studies in which he afterwards became so eminent. About twenty years ago, he was chosen professor of English Literature in the University of Pennsylvania; and since that time he has fulfilled the duties of his post not barely with ordinary credit, but in such a way as to make himself honored and beloved by hundreds of young men who, from time to time, have had the benefit of his instructions. Professor REED never studied or wrote for the sake of notoriety. To him, learning was its own great reward. History and poetry were his special favorites; and in these departments his knowledge was probably surpassed by none on this side of the Atlantic. His sense of the beautiful, both in art and literature, was exquisitely keen.. Some readers may remember a brief critique of his (first published in the *Register*) on a posthumous poem of COLERIDGE, entitled "Love, Hope, and Patience in Education." That was a chip that bore the impress of a master's chisel. A few years since, he delivered an address before the Art Union of Philadelphia, which contained many true and beautiful suggestions on the value of the ornamental arts. Few persons would have been so well qualified as he, to write what is so much needed—a good treatise upon Christian Art. On the walls of his delightful and now desolated home, there hung, amongst other choice pictures, a fine engraving of the "Christus Consolator." It was there that the present writer first saw a copy of that admirable piece. It was delightful to study the picture with the explanations of its gifted owner. Little, alas! did it occur to us then, that consolation for the peril of shipwreck, which the painter has not forgotten, would ever be needed in that household which was then so happy!

In literature, the taste of Professor REED was genial and catholic, as his public lectures on English poetry repeatedly have shown. Mr. KEBLE's Prelections before the University of Oxford seemed to please him better than any other work of modern criticism. But it was his special vocation to introduce fitly to the American public the poetry of WORDSWORTH. At a time when the works of that great man were despised and unappreciated, Professor REED had penetrated their homely exterior, which to some was so repulsive, and he had discovered a precious soul within them, which is now as generally admitted, as it was then denied. Having studied WORDSWORTH profoundly, he superintended the publication of the first really good American edition. His arrangement of the poems was approved by their author as, in some cases, better than his own. Professor REED contributed, too, an article on WORDSWORTH to the *New York Review*, which was much read and as universally admired.

The other literary works of Prof. REED are—A Life of General REED, in SPARK's American Biography, and editions of REID's Dictionary, GRAHAM's Synonymes, GRAY's POEMS, ARNOLD's Lectures on History, WORDSWORTH's Memories, and Lord MAHON's History of England. His Review articles, and other fragments, have appeared in various publications. His valuable lectures on English Literature are still in manuscript.

Since the disaster of the *Arctic*, some of the newspapers have suggested the hope that WILLIAM B. REED, Esq., (himself an accomplished writer,) would give to the world the Life and Writings of his lamented brother. It is much to be wished that this suggestion may be acted on. No more suitable or enduring monument could be raised to the memory of one so pure, so lovely, and of such good report. We should like to be able to place beside the remains of Dr. WILLIAM CROSWELL those of a layman like Professor REED. Let persons who are accustomed to talk despondingly of the Church in America say candidly whether any part of Christendom could have developed more admirably such noble natures.

As a Christian man, Professor REED was all that could be wished. Of a cheerful temper and fond of intelligent society, he was always reverent; and his conversation turned most readily to such themes as a pure heart might be expected to enjoy. As a friend, his kindness to all, and especially to young men, was such as is rarely to be met with.

After some twenty years of faithful labor in the duties of his office, Mr. REED set out for a summer's tour to England and the continent, accompanied by his wife's sister, who was a granddaughter of Bishop WHITE. Mr. WORDSWORTH, during the last years of his life, had repeatedly urged Prof. REED to visit him at Rydal Mount; but his invitation could not then be conveniently accepted. The poet's widow has often since renewed the solicitations of her husband. During the past summer Prof. REED was for some time the guest of Mrs. WORDSWORTH; and he had the pleasure of being present at the consecration of a church at Ambleside, containing a memorial window for his venerated friend. He enjoyed, too, the hospitality of Judge COLERIDGE, and of Dr. WORDSWORTH, at Westminster Abbey. He saw, in London and at the Universities, many of the great and

CLERGY of the PROTESTANT EPISCOPAL CHURCH
IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Anthon, Rev. Edward, } 156 Second Avenue.
Anthon, D.D., Rev. Henry, }
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Dickson, Rev. Robert George, 327 East Twelfth street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 9 East Eighteenth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 637 Broadway.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Hubert street.
Hopkins, Rev. John H. Jr., 637 Broadway, office of *Church Journal*, and 306 Fourth street.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., Astoria.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Sleight, Rev. George N., 42 Tenth-avenue, near 14th-street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street,
Tracey, Rev. James C., Eighth-avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., Trinity Church.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Allen, Rev. Nathaniel G., 80 Woodhull street.
Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Ryerson street, near Fulton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby-street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Morton, Rev. James, 45 High street.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Sanford, Rev. David P.
Schroeder, D.D., Rev. John F., } 493 Atlantic street.
Schroeder, Rev. John F. Jun., }
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Nevins, corner of State.
Vinton, D.D., Rev. Francis, corner of Garden and Joralemon streets.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.

NEW JERSEY

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken
Camp, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

NOTICES.

Episcopal Mission Church for the Poor.—Perhaps so large a number (6 to 8000) of industrious poor Americans and English, cannot be found in any suburb of New York as that in the back part of Williamsburgh, who are living so remote from all places of public worship, and whose children are growing up so destitute of religious instruction. During the past eighteen months, I have been laboring among these neglected thousands; but having no place for service and Sunday school but a dwelling-house, our usefulness has been painfully limited.

The effort for raising the means to erect a Church for their accommodation is strongly recommended by the principal clergymen of New York and Brooklyn. We propose to erect a plain plank Church, large enough to seat 500, and we are now laboring hard to gather the means. To save expense, the Rector is also superintending the work which is now going forward. Dear brethren, could we be furnished with the means, we would soon show you the cheapest and pleasantest Church of the size which has ever been erected in or near this city. And better still, we will, by God's blessing, show you that Church well filled with a congregation of poor, but siencere worshippers.

Your aid will cheer the heart of one who is laboring for souls under peculiarly discouraging circumstances, but whose faith in the accomplishment of this good work is strong. To the poor the Gospel must be preached, and we who read this are the honored instruments, in God's hands, of taking or sending it to them.

Subscriptions may be left with Messrs. Stanford and Swords, 637 Broadway, N.Y.; or, sent by mail to the subscriber, Williamsburgh, L.I.

Nov. 4-3t ALVAH GUION, Rector and Missionary.

THE FOREIGN COMMITTEE.

The Foreign Committee of the Board of Missions find themselves *compelled* to call upon the Church for money to relieve them from serious embarrassment.

At the recent Annual Meeing of the Board, the Treasurer reported his cash advances over and above all receipts, $8000.—Since the Meeting of the Board, these advances have been increased to about $9000; in addition to which, drafts from the African Mission, to the amount of over $5000, have been presented, and are payable during the month of November. Other obligations of this kind, but of somewhat longer date, have also been assumed.

In the enlargement, which the best interests of the Missionary cause have compelled the Committee to make, there can be no curtailment: no man can be withdrawn from the field; none of the appliances now employed can be dispensed with; on the contrary, the language of God's Providence, as read in the signs of the times, is, *"lengthen thy cords and strengthen thy stakes."*

The Committee ask *now*, for they need *now*, an earnest of what the Church will give them at Epiphany;—they ask it, not as a portion of what may then be looked for, but as an *additional* gift called for by the increased demands of God upon us as a portion of His flock.

In behalf of the Foreign Committee,
S. D. DENISON,
Secretary and General Agent.
19 BIBLE HOUSE, N. Y., Oct. 30, 1854.

New York Ecclesiological Society.—An adjourned Meeting of the NEW YORK ECCCESIOLOGICAL Society will be held at St. John's S. S. Rooms, on Monday, Nov. 6th. at 8 P.M.
W. P. MORGAN, Rec. Sec.
The Executive Committee will meet at 7½ P.M.

Queen's County Clerical Convocation.—The Regular Meeting of the CLERICAL ASSOCIATION of Queen's County will be held in St. Thomas' Church, Ravenswood, on Wednesday and Thursday, November 8th and 9th.
Hempstead, Oct. 30, '54. W. H. MOORE, Sec.

Burlington College.—The Seventeenth Term at this Institution will open on Wednesday, November 1st.

Punctual attendance is necessary. Applications for admission should be made early to the undersigned. After the next term, no boy who is over fifteen years old will be admitted as a pupil.

oct14-8t G. W. DOANE, President.

☞ THE REV. DR. HOOKER (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

St. Mary's Hall, Burlington, N. J.—The Thirty-Sixth Term at this Institution will open on Wednesday, November 1st.

Early application is requested, either to the Rt. Rev. G. W. Doane, D.D., the Bishop of the Diocese, or to the Rev. Reuben J. Germain the Principal. oct14-8t

Ragged Schools.—A Lecture upon the Ragged Schools of England will be delivered by C. L. BRACE, Secretary of Children's Aid Society, to the Ladies of New York, and to all interested in Schools for the Poor, at the University Chapel, Thursday, November 9, at 11 o'clock, A.M.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer-Book Society.

Christ Church, Greenwich, Conn., Rev. B. M. TARRINGTON	$7.00
St. Mark's Church, Williamsburgh, Rev. S. M. HACKINS	3.85
Rev. EDWARD BOURNS, LL.D.	2.00
Mr. WILLIAM H. BELL (subscription)	2.00
	$14.85

Zion Church, Greene, W., N., Rev. F. Rogers, $4; St. Marks, Brooklyn, N.Y., Rev. F. Peck, $5; St. Stephen's, Northcastle, N.Y., Rev. J. D. Vermilye, $4.43; St. Paul's, Charlton, N.Y., Rev. N. J. Seely, $2; Mrs. E. H. Townsend, Mountmorris, donation, $1; Miss C. C., $2; Mrs. Phyffe, $2; Henry Adriance, $3; St James' Church, N.Y., Rev P. S. Chauncey, $25.

P. E. Tract Society.

Christ Church Greenwich, Conn., Rev. B. M. TARRINGTON	$6.00
Mr. WILLIAM H. BELL (subscription)	1.00
	$7.00
St. John's church, Ogdensburgh, Rev. H. R. Peters	$2.00
Zion " Greene, W. N. Y., Rev. Ferdinand Rogers	2.00
Grace " Long Hill, Conn., Rev, Wm. L. Bostwick	5 00
St. Stephen's North Castle, Rev. J. D Vermilye	2.67
Mr. J. C. Thacher (donation)	5.00
Miss E. C., $1, Mrs. Phyffe. $2 (subscribers)	3.00

St. Ann's church for Deaf-Mutes (in the New York University.)

The following subscriptions to the Building Fund are thankfully acknowledged:—J. Brown, $100; G. Stuyvesant, W. B. Astor, each $50; C. H. Russell, F. B. Cutting, H. Ward, each $25; E. Hoyt, J. Oothout, each $50; D. D Smith, G. E. Belcher, F. C. Tucker, G. W. Morris, each $10; M. R. Brewer, D, K. Hall, A. B. N., P. R. R., Henry Ogden, W. H. Falls, George Clark, Mrs. C. N. Stebbins, W. G. Hunt & Co., each $5; Sweeny and Shea, W. B. Humbert, each $3. Subscriptions will be received by Mr. Augustin Averill, Treasurer, No. 47 South street; Mr. Robert Leader, the deaf-mute collector; or the undersigned, Rector of the Parish, THOMAS GALLAUDET,
22 Third street.

A Card—Thanks to that kind friend who left in the care of the Rev. Dr. DYER $10 worth of well-selected books and tracts for my mission; and also to C. for $10 forwarded me, post markee Sing-Sing, toaid in the erection of Grace church, Williamsburgh, L. I. Such free-will offerings are truly encouraging to one who is laboring to take the Gospel to the poor, and to erect a Church for their accommodation. Who else will bid God speed to this good work?
ALVAH GUION, Rector and Missionary.

Protestant Episcopal Society for promoting Religion and Learning.

The Treasurer respectfully acknowledges the receipt of the following contributions in aid of the Education Fund:—

St. John the Evangelist,	Stockport, Rev. S. Hollingsworth	$4 16
St. Stephen's church,	New York, Rev. Dr. Price	10.00
St. Luke's "	Somers, Rev. J. W. Moore	3.97
St. James' "	North Salem, do. do.	2.03
Grace "	Cherry Valley, Rev. G. H. Nichols	3.00
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St. Paul's "	Sing-Sing, Rev. W. F. Hulsey	13.00
St. Andrew's "	New York, Rev. G. B Draper	13.00
Collections taken up at St. John's church, opening of Convention		77.01

New York, 3d Oct., 1854. Drs. $136.90
JAMES F. DE PEYSTER, Treasurer,
At the Bank for Savings, 107 Chamber street, or 915 Broadway.

For the Chippeway Mission.—The undersigned gratefully acknowledges the receipt of the following offering, viz.: $10 from Zion church, N. Y., Rev. RICHARD COX, Rector, per hands of Rev. J. V. VAN INGEN, D.D.; also 1 S. S. Library, and other books, per THOMAS N. STANFORD, Esq., N. Y. J. LLOYD BRECK.
Chippeway Mission House, 9th Oct., 1854.

The Sailor's Mission.—The Missionary of the Floating Church of the Holy Comforter gratefully acknowledges the receipt of the following sums, to aid in paying the debt of the Mariners' Home, on the North River, for rent:—

From a friend, $1; and, through Messrs. Stanford & Swords, from C, $3; a member of St. John's Chapel, $10; H. C., for debt of Mariners' Home, $10.

I still want about Three Hundred and Fifty Dollars, to enable me to refund the gentlemen who so kindly loaned the whole amount for the rent. I cannot believe that the members of the Church will leave its Missionary with this embarrassment, and, therefore, I hope, with patience, that God will yet raise up some more kind friends, who will cheerfully supply the deficiency.
D. V. M. JOHNSON.

Donations may be sent in care of Messrs. Stanford and Swords, 637 Broadway.
October 23d, 1854.

Grace Mission Church for the Benefit of the Poor, Williamsburgh.—The undersigned takes pleasure in acknowledging the receipt of the following sums, to aid in the erection of a Church in a neglected, but populous district of poor:—J. Ayman, $50; Cornelius Du Bois, $50; J. E. S., $50; H. Beadel, $25; A. Norris, $25; Morris Earle, $25; A. S. Porter, $25; B. Loder, $25; E. Minturn, $25; S T. Skidmore, $20: F. G. Foster, $20; S. D. Babcock, $10; H. Meigs, jun., $10; C., 10; William Van Hook, $10; B. F. Lee, $10; T., $10; T. McMullen, $5; A. V. Blake, $5; Racheal Nash, $5; Charles Reymond, $5, and M. Mead, P5. In all $425.

The Church is commenced; further and immediate help is wanted. Please forward subscriptions addressed to the Rector, or leave them at Messrs. Stanford and Swords, No. 637 Broadway, N. Y.
ALVAH GUION, Rector and Missionary.

Missionary Committee of the Diocese of New York.—The Treasurer has received Sina acknowledgements, of 9th instant, the following contributions, viz.:—

From Zion Church, Dappingus Creek, Rev. G. B. Andrerry, $10; St. Andrews, Staten Island, including Trinity Chapel, Rev. Dr. Moore, $16.34; St. Luke's, N.Y., Rev. Stevens Parker, $45; St. Peter's, Albany, Rev. Dr. Potter, $50; Christ, New York, Rev. C. H. Halsey, $46.27; W, for "Diocesan Missionary Society," New York, $5. Total amount, $172.61.
Oct. 23, 1854. C. N. S. ROWLAND, Treasurer,
55 Water street.

☞ The Ladies of the Episcopal Orphan Home would gratefully acknowledge the following Donations:—

2 brls. of crackers, from Mr. Huestis; a large donation of books from Mr. Dana; 48 vols., primers and catechisms, from Stanford & Swords; 34 vols. from D. Appleton & Co.; 25 garments, from the pupils of Mrs. H. D. Ward; 25 prayer-books, from Mr. Thomas Butler; 1 barrel of beans, from Mr. S. Mason; $2 for potatoes, from a friend; an iron boiler from Mr. Berrian; 2 boxes of farina, from Mr. John Hecker; $15, by Mrs. F. C. Tucker, for the pantry; 19 vols. for children, Mrs. J. Ogden; 1 bundle of clothing, from Mrs. Dr. Cammann; 48 garments and 16 pair of stockings, from a friend; 1 piece of canton flannel, from Mrs. H. Raynor; 1 ham, from Mr. Johnson.
Episcopal Orphan Home, 74 Hammond-st., Oct. 27th, 1854.

☞ The Missionary at Large for Seamen gratefully acknowledge the receipt of the following sums for the Poor:—

From R. B. Minturn, $20; Rev. Dr. Taylor, $5; Rev. Mr. Canfield, $5; S. Clark, $1; I. Lottimer, $10; Charles Ely, $20; Stewart Brown, $5; James Vanastrand, $5; T. Clark, $1; F. Arnold, $3; S. Cambrelin, $25; I. Q Aymar, $6.
Oct. 30th, 1854. E. F. REMINGTON.

General Protestant Episcopal Sunday School Union and Church Book Society.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the society:—

From St. John's, Bridgeport, to constitute Rector, Rev. G. S. Coit, D.D., Honorable Manager, $50; additional, $1.69; Grace Church, So Oyster Bay, Rev. S. C. Thrall, $2.15; Zion Church, Morriss, Rev. W. H. Hill, $7; Christ Church, Manhasset, Rev. Samuel Cox, $15.42; Zion Church, Sandy Hill, Rev G. B. Bastwick, $1.24; St. Mary's, Castleton, S. J., Rev. S. P. Harker, $5; Christ Church, Danville, Pa., Rev. R. O. Page, $0.33; Trinity Church, Seneca Falls, Rev. Charles Woodward, $4; St. Stephen's, New York, to constitute Rector, the Rev. Dr. Price, Honorable Manager, $5; additional, $16.50; Christ Church, Reading, Pa., M. C. Lightner, 16 20; St. Anne's, Annapolis, Rev. S. K. Nelson, $55; Christ Church, Boston, Rev. W. T. Smithett, $2.00.

Also, from the following Annual Subscribers: Mrs. E. D. Phyfe, $1; Rev. J. S. B. Hodges, $1; Rev. W. E. Phillips, $1; Rev. C. Adams, $1; Samuel Adams, $1. By Rev. M. Benedict, S. R. Smith, $1; Mrs. James Carter, $1; Mrs. S. Mellville, $1; Mrs. E. Atcheson, $1. Total, $241.53.
J. W. MITCHELL, Treasurer.
Church Book Depository, 637 Broadway, New York, Oct. 30, 1854.

WANTS.

WANTED, TUITION FOR A BOY IN THE ELEMENTARY branches, in a private family, where there are only a few or no other pupils. An Episcopalian clergyman preferred, and one having the tact and perseverance essential to create a disposition for acquiring knowledge. The country preferred. To such a one a suitable compensation will be given.
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sep30-tf Rector of Christ church, Elizabethtown, N. J.

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mh1-1y

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New styles Velvet,	10s. to 14s. per yard.
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☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

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CLOCKS, Etc.

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sep16–6m

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